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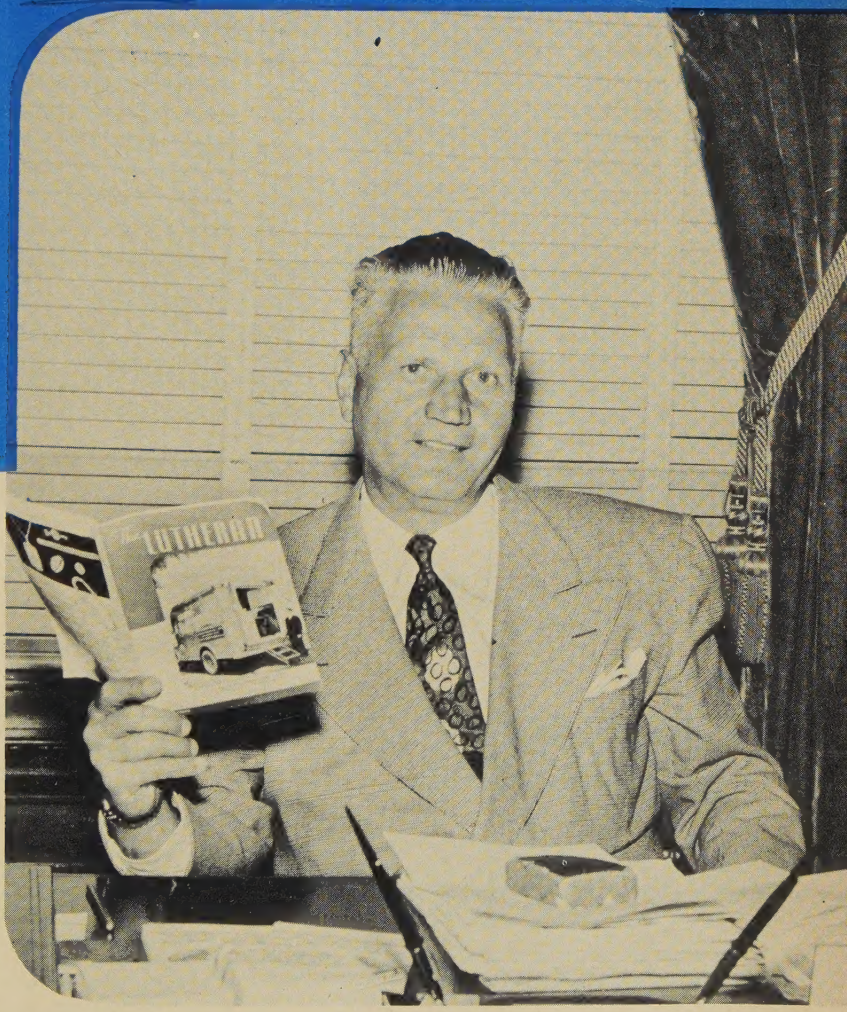
The LUTHERAN



CHRISTIAN IN GOVERNMENT

Minnesota's Gov. Luther Youngdahl becomes federal court judge

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GOING TO THE LORD'S TABLE

"I WOULDN'T eat anything that you prepared."

These were the shocking words of a pastor who was visiting in the homes of two parishioners. With genuine Norwegian hospitality the lady of the house had prepared coffee and coffee-bread for the pastor. With what seemed to be harsh and ungrateful words he refused to eat.

The purpose of the pastor's call was to talk with this family about their failure to partake of the Lord's Supper. For many years they had absented themselves from church when Holy Communion was administered. This evening they had given their excuse. They were not worthy. Some stern admonition to soul-searching self-examination had so impressed them that they feared to kneel at the altar, lest someone should take it as a public declaration that they considered themselves "good enough" to commune.

Their pastor's arguments that a sense of unworthiness is the best preparation for the Holy Supper was of no avail. His reminder that Jesus Christ had instituted this Supper "for the special comfort and strengthening of those who humbly confess their sins, and who hunger and thirst after righteousness," carried no weight. They would not come.

Then the pastor said bluntly, "I wouldn't eat anything that you prepared." And while they stood speechless he went on, "That is exactly what you are saying to your Lord. He prepared His Supper for you. He offers you not just bread and wine, but with these elements divine forgiveness of sins, peace that passes understanding, and strength for holy living. But you reply to Him: 'I won't eat what you have prepared.'"

It was a strong object lesson. But next Lord's Day they knelt humbly and joyously at the altar to accept God's proffered grace.

—EDWIN BRACHER

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The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PHOTO. Luther W. Youngdahl, who left the governorship of Minnesota last week to become a U.S. district judge for the District of Columbia, has demonstrated the qualities of a Christian citizen in public life. The well-known weekly church paper which he holds (see cover photo) has also had a record of recent successes in its work (see page 18).

THE CHURCH IN THE NEWS

Churches for DPs

Oldest and most persistent problem of Lutheran churches in America had been the language problem. This month it had cropped up again. Leaders of DP groups from the Baltic countries were determined that Estonian and Latvian congregations should be established separately from English-speaking congregations.

Practically none of the millions of Lutherans who had come to America during 300 years had known the English language when they arrived. They had wanted the languages of their home lands in the services of their churches in the New World. Problems arose when children of the immigrants, using English in school and at play, didn't want to hear Old World languages in church.

When thousands of DP Lutherans began reaching America recently, American church leaders devised plans to prevent a new episode in the history of the language problem. Estonian and Latvian pastors were sent to American congregations for six or more months of training. Some were then called as associate pastors of English-speaking churches, ministering each week to Estonians or Latvians in their native languages.

Others got circuit-riding assignments, conducting services in the Baltic languages for scattered groups of DPs at least once a month. In a few centers where large groups of Baltic peoples had located, congregations were organized for them, usually meeting in churches of English-speaking congregations.

Leaders meet

Last month leaders of Latvian, Estonian, Lithuanian, and Hungarian national groups met American Lutheran leaders in New York City. They were grateful, said leaders of the national groups, for all the National Lutheran Council had done for displaced persons.

But, said an Estonian theologian, the DPs are not immigrants but people-in-exile. They will return to their home lands as soon as another war sets their countries free from Russian rule. They must not lose their national culture in their temporary home.

"We have not been particularly interested either in preserving or uprooting nationalism, language, or culture," said Dr. Conrad Hoyer, National Lutheran Council executive. "We have been interested in bringing the Gospel to people."

DPs make fine record

There had been 28,000 displaced persons resettled in the United States by the National Lutheran Council by mid-September, reported Miss Cordelia Cox. At least two-thirds of them have remained in the location to which they were assigned on arrival.

Particularly in farming areas some of the Latvian and Estonian DPs had become lonesome for people of their own background. They left their original sponsors and found new homes. Some had moved abruptly, without due notice to employers or sponsors.

But the majority have adapted themselves swiftly to their new environment, Miss Cox reported. They have been prompt and reliable in repaying loans made to them for travel to their new homes.

The National Lutheran Council has placed 1,825 DP families in the New York area, 1,745 families in California, 738 in Illinois, 735 in New Jersey, 727 in

Minnesota. States such as Minnesota and Kentucky have attracted DPs originally settled in other states.

DR. MORRIS WEE
. . . back to the parish ministry

Wee resigns at Carthage

Dr. Morris Wee, president of Carthage College, announced his resignation on Sept. 20.

In a letter to the press, Dr. Wee said, "I have resigned my position as president of Carthage College in order to accept the pastorate of First Lutheran Church in Duluth, Minn."

His resignation is effective Feb. 1, 1952.

Dr. Wee stated that his reason for resigning was because he has for some time "wanted to return to parish work."

The resignation was regretfully accepted by the executive committee of the board of trustees. The committee adopted a resolution recognizing the outstanding contribution Dr. Wee has made to Carthage College and stating that it "deeply regrets his resignation."

In his statement, Dr. Wee stated, "Carthage College has moved forward steadily in its long and distinguished history and these past few years have seen that progress gather momentum. The college stands at the threshold of a new and brilliant era of significant progress in the field of Christian higher education.

Dr. Wee was elected president of Carthage in September 1949. He will leave Oct. 8 for a temporary assignment in India as traveling secretary of the World Student Christian Federation.

Missionary can't sail

In the little mission hospital in Liberia there were sick folks waiting for Dr. Earl Reber. It was hard to believe that there was any place in the world where this missionary doctor was more urgently needed than in the African field to which he hoped to return following a brief furlough in the United States.

A month after the sailing date set for his return to Africa (Aug. 16) Dr. Reber was still in the States. He had not secured clearance from the U.S. Selective Service.

Since he is past 26 years of age he is not subject to the usual U.S. military draft, but is subject to the special registration of physicians. For months he had been trying to find some deferment or exemption which would permit him to return to the Lutheran mission hospital in Africa. As autumn began, he was still hopeful that Selective Service officials would find some way to let a foreign missionary go back to his work.

School situation

In a dozen Wisconsin public schools Roman Catholic nuns, wearing their usual garb, were among the teachers. In most cases this situation had resulted from merging Roman Catholic parochial schools with public schools in small villages. The nuns went along with the schools.

The Lima, Wisconsin, Sacred Heart parochial school was one which became part of the public school system this year. Five Roman Catholic nuns, wearing the garb of their sisterhood, continued as teachers. William C. Fox said his two children couldn't attend the school.

Mr. Fox reports that he is Protestant—although not a member of any congregation—and won't let his boys be taught by the nuns. He was arrested in mid-September for violating the state compulsory school attendance law. Temporarily the boys were sent to school in a near-by community, which wants to charge the Foxes tuition. Mr. Fox says the Lima school district should pay the tuition.

Last month at an American Lutheran Church district Brotherhood meeting in Wisconsin the men adopted a statement charging the Roman Catholic Church with making "a determined effort to dominate the public schools."

Teachers in trouble

Principal of a country school at Hall, Indiana, had been William Lewis, a Jehovah's Witness. The word got around last month that Mr. Lewis refused to lead the pupils in the daily ceremony of saluting the American flag.

He had been a teacher in Indiana for 15 years and had joined the Jehovah's Witnesses this summer. Refusal to salute the flag is one of their principles.

There would be mob violence in Hall if Mr. Lewis would not yield on flag saluting or resign, citizens threatened. Indiana law forbids religious discrimination in employing teachers. State police were assigned to make sure that nothing happened to Mr. Lewis. Eighty-seven residents of the community signed a petition demanding his discharge.

In the Fairmont (West Virginia) State College, Dr. Luella R. Mundel was dismissed as a teacher. Dr. Mundel announced she would appeal for a court decision on her dismissal, which was said to have resulted from her public statement that she is an atheist.

Mr. Robert Shorb in Boone, Iowa, had given up his court battle to get back his teaching position in the high school at Boone, Iowa. He was dropped from the public school faculty after he had insisted on enrolling his own child in a parochial school. This month he has a public school position in East St. Louis, Illinois.

East-west argument

First round in the debate on where to locate the headquarters of the National Council of Churches in the USA resulted in a draw last month, with some of the 25-member committee favoring a midwestern city and others preferring the east. Officials of 18 of the Council's 29 member churches had reported their preferences as follows: New York City—6 . . . Cleveland—2 . . . Columbus, Ohio—7 . . . Chicago—2 . . . some midwest city—1.

Bishop Henry W. Hobson (Episcopal Church) of Cincinnati said headquarters should be as close as possible to the headquarters of the member churches, of which a majority are in the east. Dr. Franklin Clark Fry, president of the United Lutheran Church, said, "If we are to have a worldwide impact, New York City is the only place for the National Council's headquarters." Dr. Edwin T. Dahlberg (American Baptist) of St. Louis said, "The psychological value of locating in the west will greatly stimulate the entire co-operative movement of the churches."

One thing was admitted by all: the headquarters must not be in a city which requires race segregation in hotels or meeting places. That would rule out Washington, said Dr. Harold E. Stassen,

chairman of the Council's committee on headquarters location.

Another meeting of the committee is scheduled for Nov. 29. Final decision is not expected until the next general assembly of the Council late in 1952.

Christian Action gets underway

There would be a hard-hitting group of Christians, holding the middle ground between radicals and conservatives, who seek "to discern the judgment of God upon ourselves" and who seek "to find a way to fulfill our common responsibilities under God." That was the conviction of 200 Protestants who met in Washington in mid-September to organize under the name of "Christian Action" (membership dues, $10 a year).

No Communists or fellow-travelers can join, said the Christian Action charter members.

"The hour has come," said the new group, "for those of us who believe that Christian faith must be expressed in the current struggle for justice in politics, economics, community life, and international relations to unite with one another."

"As a group we intend to speak and act on concrete issues as they arise," said the charter members. "We declare that church members have a responsibility as Christians to work in the power structures and centers of influence in society."

Niebuhr analysis

There are four big problems in the Protestant churches which the Christian Action group will have to face, said Dr. Reinhold Niebuhr of Union Seminary.

He said that the first is "a recrudescence of a type of conservatism in which Christian pietism becomes the screen for an un-Christian economic order."

"The religious wing of this conservatism," he declared, "simply provides economic interest with religious justification for their selfish position. It professes to fear immoral political power but is indifferent to irresponsible economic power."

The second major problem, the Protestant theologian said, is "the group of rather pathetic fellow travelers who have debased Christian radicalism by subservience to Stalinism."

The third problem, he said, is the "sheer irrelevance of a great deal of present Christian testimony on social issues to actual problems." He decried it as "sentimental liberalism" that pays lip service to Christian ethics but shies away from specific racial, labor or political issues.

The fourth problem, Dr. Niebuhr asserted, is the large body of Christian churchmen who have both the courage and wisdom to deal efficiently with social issues but lack any organization to make their testimony effective.

FIRST COPY

Dr. George Buttrick, editorial chairman of "Interpreter's Bible," gives first copy to Bishop Henry Sherrill, NCC president

Big publicity for book

There hadn't been many times when press associations had wired to newspapers thousand-word announcements of a new book produced by a church publishing company. That happened in mid-

September when the first volume of the *Interpreter's Bible* was off press at Abingdon-Cokesbury (trade name of the Methodist Publishing House).

A million dollars was being invested in the publishing project, said Abingdon-Cokesbury. There were 146 scholars and writers (five of them from the United Lutheran Church) who had combined to produce a 12-volume verse-by-verse explanation of the whole Bible. No Bible study on such a scale had been published in English for more than 50 years.

Two of the 12 volumes (totaling 8 million words) are scheduled each year, with completion of the project expected in 1957. An associate editor of the new commentary is Dr. Paul E. Scherer, United Lutheran clergyman who is a professor at Union Theological Seminary in New York City.

Wanted: Chaplains

There would have to be 300 more U.S. army chaplains, the Department of Defense reported in mid-September. Volunteers are needed to replace reserve-corps chaplains who had been ordered to active duty and who have now completed their normal periods of service.

One army chaplain had been captured by Chinese Communists in Korea, it was announced. Major Wayne H. Burdue (Disciples of Christ) had been missing in action since Nov. 30. In midsummer his wife received a letter from him, dated Feb. 11, which was the first news of what had happened. He wrote that he is in good health but wants food packages.

The U.S. navy announced that it is calling into service 250 reserve chaplains. They will be required to serve from 17 to 24 months.

Home this month after four years' service in the army in Japan was Chaplain Gomer S. Rees, United Lutheran clergyman. He has been assigned to an army post in the United States.

HOLIDAY FOR MOTHERS

At least 3,000 German mothers, tired from the stresses and strains of the postwar world, would get a few weeks' holiday apiece at church-supported rest centers this year. Part of the bill is met by United Lutheran Women's Missionary Societies

World News Notes

Biggest alliance

Twice in this century the whole world had gone to war, but each time the nations had stumbled into the fighting one by one, without collective purpose and without preliminary plans. By 1951 there were a dozen nations that were determined it would not happen that way again.

Ten nations of western Europe, plus the U.S. and Canada, were in an alliance which announced that any nation which attacked one of them would be the enemy of all. After talking things over in Ottawa last month, the North Atlantic nations decided to let Greece and Turkey join them. There had come into existence the biggest and strongest alliance the world had ever seen.

Over and over again the Atlantic Treaty nations had said solemnly that their only ambition is to insure peace. "They will never reject any genuine move for peace, but will not be deflected from building up their defensive strength by mere empty words about peace," it was stated at the conclusion of the Ottawa sessions.

European nations at the Ottawa meeting explained why they were reluctant to toss into the rearmament program such a large proportion of their national income as the United States was doing. They don't have such wealth that they can buy guns and tanks and also keep their people moderately well fed and clothed. And if many people get hungry, Communist party membership within the western European nations will increase, they said.

There may be peace in Palestine

There was new hope this month that some sort of conclusion might be reached in the stalemated war between Israel and the Arab states. At a United Nations-sponsored "peace conference" in Paris, Arab delegates would not sit in the same room with the Israelis, but carried on their negotiations through a three-man UN Palestine commission.

The Israeli cabinet had offered to sign non-aggression pacts with four Arab countries, to be followed by direct negotiations of peace treaties.

Arabs have contended that no such steps can be taken until Israel agrees to co-operate in sending back to their homes the thousands of Arab refugees who were driven out of Palestine during the war and who now constitute one of the world's most pressing problems.

Beside these major points, many minor issues remain between the two groups. Differences include making Haifa a free port, control of the Gaza strip of land, narcotics control, access to the holy places in the Jerusalem area, and water rights along the Jordan and Yarmuk rivers.

Importance of football

With the gridiron season and its accompanying hysteria upon the country again, some timely statements have been made upon the relation between "big-time" athletics and academic standards. In several institutions the necessity for winning teams above all else has led to outright scandal; in others it has disrupted the collegiate program.

Most cogent statement was made by the faculty of William and Mary College in Virginia. There, said the faculty report, "the increasingly ambitious athletic program had sapped the academic standards" and "become a commercial enterprise demanding winning teams at any

cost." This system "vitiated the most elementary standards of honesty and right conduct" and "weakened the moral fiber of the college, its students and alumni."

The expensive program of "big-time" athletics causes a distortion of values, the report continued, and prevents more essential improvements.

Colleges with losing teams this year need not be apologetic. Some courageous statements have been made to indicate that the first business of colleges is still education.

Justice in New York

In Brooklyn, New York, the district attorney's office spent two years building up a case against 18 policemen accused of taking bribes from bookmakers. The prosecution depended upon testimony given by a confessed leader among the gamblers, 36-year-old Harry Gross, who handled about $20 million yearly in bets.

Harry Gross proved a slender reed on which to build so heavy a case. Although kept under "protective care" for months, he slipped away from his two detective companions a few weeks ago, turned up placing a bet at a New Jersey race track. In court, he testified harmlessly that he knew the 18 policemen, then refused to answer further questions. For the better part of a day prosecutors and judge argued, cajoled and threatened to no avail while defense attorneys snickered.

Finally a tearful district attorney was compelled to move for dismissal of the case for lack of evidence. Justice had been frustrated in Brooklyn.

Difficulty of obtaining convictions against gamblers and bookmakers has become so apparent that Congress has proposed a special federal tax on gamblers. Others have suggested a strict system of licensing gambling wherever it takes place. It is currently permitted in many states only at race tracks. Whatever the result, public morality will be the loser.

Women are workers

Germans seemed likely this month to be the first to recognize that the average woman has a job. Housewives would become eligible for social security under a law now pending.

In the United States "housework" has been a recognized profession since Jan. 1, but only for women who work in other women's homes. There are no social security benefits promised for women who do their own work. Under the German plan, women will not be listed as employees of their husbands, but will have the employer's share of the social security payments made by the government. The housewife would probably have to pay her own share.

New idea in foreign aid

Some of the millions in profits piled up by the Ford Motor Company over the years may be a blessing to folks who have never seen a Ford. The half-billion dollar Ford Foundation was making plans this fall to see to it that half-starved natives of India might get a little more to eat.

Demonstration farms would be operated in various parts of India, showing how improved methods of cultivation can double the crops. Indians would be trained to teach these methods to farmers. It might not require very many of the Ford millions to give an innumerable throng of Indian children a chance for an occasional square meal.

In Pakistan a technical high school is planned to teach natives some of the scientific skill of the West. For girls there would be a school of domestic science.

CHURCH RADIO STATIONS

SEPARATION OF CHURCH AND STATE entered into the decision of the Federal Communications Commission not to set up a separate category of FM radio stations for non-profit organizations. It was the Baptist conscience on the subject rather than objection by the FCC to church use of frequency modulation channels that led to the negative ruling.

The petitioners were the Radio Commission of the Southern Baptist Convention and the executive board of the Baptist Convention of Texas. Their original application for permission to own and operate FM stations specified "bona fide religious organizations" as those to be benefitted. To grant this, FCC would have had to amend its rules to permit operation of the stations on a less costly basis, with reduced power and fewer hours of broadcasting. This had already been done in the case of non-commercial educational FM stations.

First Amendment

In announcing oral argument on this petition, FCC stated the issue as being "whether the Commission may, consistently with the provisions of the First Amendment of the U.S. Constitution, establish a specific category of religious broadcast stations."

The Baptists, who have championed strict interpretation of the First Amendment as requiring complete separation of church and state, were taken by surprise.

The two Baptist groups filed a supplemental petition broadening their application to include all tax-exempt non-profit organizations.

This changed the whole complexion of the decision confronting FCC. In announcing oral argument, the Commission specified the following issues to be discussed: 1) whether there is a substantial demand among non-profit organizations for preferential allocation of FM channels; 2) whether they have the necessary qualifications to justify such preference; and 3) whether the public interest would be served by granting the request.

At the hearings, supporting briefs were filed by the Protestant Radio Commission, a Baptist church in Baltimore, and a Congregational church in Hackensack. The Civil Liberties Union filed a memorandum supporting the petition with some qualifications.

The FCC commissioners were impressed by the almost complete lack of interest on the part of non-profit groups other than those of a religious nature. Consequently, the petition in its revised form was denied.

Dissent

Two of the seven FCC members, however, recorded a dissenting opinion. They agreed that no wide demand was evident among non-religious groups. But they felt that a substantial demand existed among church groups, and that a special category should be set up for them.

The two commissioners pointed to the influence which churches have long enjoyed in American cultural life, and the traditional role of the clergy as community leaders. They said that radio and TV, which have been superimposed on community life, should be readily available to church leaders.

If further action is to be taken, the churches will have to decide whether they want a preferential category of FM broadcasting, and whether they are willing to have their request measured against the yardstick of separation of church and state.

—ROBERT E. VAN DEUSEN

We Shall Remember "Curitiba"

By STEWART W. HERMAN

The name of a city in Brazil may stand for the beginning of a new chapter in Lutheran history in Latin America

FOR THE SAKE OF CONVENIENCE, milestones in church history are frequently marked with the names of cities where epoch-making conferences occurred. Thus, to an ecumenical ear, the mere mention of Stockholm, Lausanne, Oxford and Edinburgh is a prelude to Amsterdam where the World Council of Churches was constituted. This string of cities is more than a list of tourist attractions. It is the chronological story of a 20th century effort to bring Christendom's divided churches closer together.

The endeavor to reunite separated Lutheran churches of the world contains similar geographical landmarks: Eisenach, Copenhagen, Paris and, finally, Lund where in 1947 the Lutheran World Federation was successfully launched. Next summer the second big World Assembly of Lutherans will be held at Hannover in Germany and another name will be added to the list. Other old world place-names fall on Lutheran ears with special resonance, for instance, Wittenberg, Worms and Augsburg. They stand for something in Christian history!

WHAT ABOUT THE NEW WORLD? We American Lutherans frequently are heard to say "Minneapolis" or "Philadelphia" when we mean a church headquarters or perhaps a biennial convention. We also have a Washington Service and a Galesburg Rule, but this descriptive language is not exactly what I mean. As our churches gather momentum from year to year it is to be hoped that God will bless our meeting places—our Clevelands and Seattles—with sufficient grace to make them not unworthy of comparison with Antioch or Corinth.

What did those older cities have that ours haven't got? It would be a mistake to suppose that they were colonies of heaven or residential districts strictly zoned for angels only. Some of them—like Ephesus and Athens—were exceedingly worldly and corrupt. But their names were saved from the historical fate of Sodom and Gomorrah by little groups of determined Christians who had resolved to disregard environment and give their lives to God. It takes a lot of missionary consecration to give a city Christian reputation.

Curitiba stands an excellent chance of becoming a Lutheran landmark in South America. Of course it is dangerous to lay claim to immortality too soon. Posterity has a way of reversing verdicts. No one who came to that relatively unknown Brazilian city for three days in September would dare to call it an Augsburg or a Lund. But the 40-odd persons who were present will continue to pray that a process has begun which may, in retrospect, make Curitiba the birthplace of Lutheran co-operation in Latin America. No new organization was founded. No elaborate

---

Dr. Herman, director of the Service to Refugees division of the Lutheran World Federation, is now in the United States for a month of conferences and public addresses.

theological declarations were propounded. And there were no brass bands or banquets. In fact, it would be difficult to imagine how such an international conference—the first of its kind!—could have been more self-effacing.

WHERE IS CURITIBA? The city itself is the airy, sprawling, growing capital of the state of Parana, about three hours' flight south of Rio de Janeiro. It has a population of 200,000 and two Lutheran churches. We met in the handsome new school attached to the larger church.

The Lutheran population of Brazil is contained very largely in the southern states between Rio de Janeiro and the Uruguyan border, and it is gathered for the most part into four synods which united recently in a Synodical Federation with a total of nearly 500,000 members. The Brazilian Lutherans are the largest Protestant body in South America and thus our conference was convened somewhere near the Lutheran center of an overwhelmingly Catholic continent.

Henceforward Curitiba will be known not only for its local parishes but as the place which opened its arms to receive Lutheran representatives whose radius of work turns through Argentina on the south, Chile and Peru toward the west, and Colombia, Venezuela and British Guiana in the north. It was the first time that such a conference had ever been held and it drew officers of the Lutheran World Federation from Geneva, Switzerland, as well as delegates of the National Lutheran Council from New York. The NLC is now sponsoring important work in the northern countries of the Latin continent.

DID YOU REALIZE that there are approximately 750,000 Lutherans in South America? They do not constitute a single,

STEWART W. HERMAN
Visited South American Lutherans

strong and united group. In fact, except for the Brazilian Federation, some of the groups are relatively small and weak. Of the 250,000 Lutherans outside Brazil a good many are in churches which at present have no intention of co-operating fully with the others. Others are to be found completely outside the church, among the immigrants who as yet are sheep without shepherds. Nevertheless, it is a fact that the total number of Lutherans is by no means negligible, especially on a continent where Protestantism is numerically weak. Our actual strength has often been overlooked even by those claiming to know Protestant life of South America. Why?

One of the reasons is to be found in the linguistic particularism which has always divided us. Some churches were strongly attached to Germany and others to the Scandinavian countries. Then came the American mission societies to begin work among Spanish-speaking people. At Curitiba, for example, four languages

were used: Spanish, Portuguese, German, English. One afternoon three Americans were on the program: the first read his paper in English, the second in Spanish, and the third in German!

A further reason for our inconspicuousness might be sought in the fact that the European churches for many years were interested almost exclusively in ministering to their own immigrants and the North Americans were concerned with winning South Americans. This line of distinction is rapidly disappearing as Portuguese (in Brazil) and Spanish (all other countries) become the dominant languages in all the churches. One of the chief recommendations of the conference pertained to the establishment of a Commission on Literature in which all Lutheran bodies are urged to participate for mutual benefit!

TWO IMPORTANT FACTORS are at work in bringing the Lutherans of the Southern Cross closer together. One is the arrival of hundreds of refugees and immigrants from postwar Europe. Many of them have been DPs, who introduce a disturbing element into the picture. They are not Germans or Danes, but Latvians, Hungarians, Estonians. Their sudden appearance brings a new dimension into the established linguistic pattern. Socially they possess a European cultural background but economically they are as poor as the pioneer immigrants who arrived in sailing ships a hundred years ago with bundles of bedding on their backs. Thus the newcomers should help to close the gap between the "foreign" and "native" Lutherans.

GRADUALLY the Volksdeutche and others will also be arriving in increasing numbers. This migration movement is being followed carefully by the Service to Refugees division of the Lutheran World Federation. **For three years there has been a close and fine-spirited contact between the LWF-SR offices in Europe and the main Lutheran centers of South America. Full-time pastors were assigned to work in Buenos Aires and Rio de Janeiro. On the west coast, busy pastors willingly shouldered an additional burden in the interests of their immigrant brethren. Today the "new" Lutherans are spread all over the continent from the oil fields of Venezuela to the fertile foothills of the Chilean Andes. More DP pastors will probably be needed to integrate their people in the church life.**

THE OTHER FACTOR tending to cement relationships is the Lutheran World Federation itself. When it was formed at Lund in 1947 not one South American church was in a position to sign the membership roll. Today three bodies have been received. At Curitiba the Brazilian LWF Committee was officially established. The other members are Argentina (ULCA) and British Guiana. Nowhere is the centrifugal force of the ecumenical movement within the Lutheran churches of the world better illustrated than in the speed with which the various groups in Latin America are taking on new form and purpose.

Some of the spirit of Amsterdam was to be felt at Curitiba. Despite great geographical distances, the difficulties of communication and the disparity of traditions and tongues, the prevalent mood of the men who thus met for the first time was, "We intend to stay together."

Another meeting is planned in June 1954. Seems a long time from now, doesn't it? But if continued progress is made toward Lutheran unity in the intervening months, we shall all look back on Curitiba with a heartfelt prayer of gratitude to God for His inexorable insistence upon the ultimate oneness of His church.

"Bold New Program" Aids Nations

By RUFUS CORNELSEN

U.S. Point Four policy will relieve misery and raise living standards in some underdeveloped areas of world by teaching them self-help

THE WAR IN KOREA HAS MADE it appear to many Americans that Communism's main tool for expansion is military aggression. This impression has been a significant factor in stirring us to take effective military counter measures. It is nevertheless false.

Should this misconception prevail it might serve as the smoke screen behind which the contemporary disciples of Marx could operate their principal and most effective machinery of revolution and power seizure. This, observes Carlos Romulo, Philippine Minister of Foreign Affairs, is "ideological infiltration and internal subversion." It was the foundation of Mao Tse-tung's rise to power in China and will not be arrested in Korea by simply checking acts of aggression. In fact, we may anticipate that in the face of military frustration Communism's methods of infiltration and subversion will be intensified.

WE HAVE SEEN ENOUGH to know that peoples and nations who have long lived in the misery of poverty and disease, the darkness of illiteracy and the chaos of social disorder are easy victims of false promises, the dramatic but oversimplified and distorted solutions offered by the prophets of Moscow. It is a shocking realization to observe that two-thirds of mankind fall into this category. These millions, having seen the prosperity of the West, have become convinced that mass misery is no longer inevitable. They are desperately looking for a way out. Unless a real alternative, sound and able to capture their imagination, is offered them, they will accept the Moscow "panacea." Prof. John C. Bennett, after his recent visit to the Far East, said that the most significant question that could be asked in Asia was, "What is the alternative to Communism?"

Certainly this question concerns us as Christians, stewards of the Gospel of Love. It also challenges us as citizens of the United States, stewards of democracy with a maturing sense of justice and world community.

IN HIS INAUGURAL ADDRESS in January 1949 President Truman gave expression to a concept that could materialize into this alternative. It was the now-famous "Point Four" of his address. He called for a "bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas." Noting that more than half the world's population lived in "conditions approaching misery," he declared that "for the first time in history humanity possesses the knowledge and the skill to relieve the suffering of these peoples . . . Our aim should be to help the free peoples of the world, through their own efforts, to produce more food, clothing, materials for housing, and more mechanical power to lighten their burdens."

The Rev. Mr. Cornelsen is pastor of Emanuel Church, New Brunswick, New Jersey.

Point Four represents an important step forward in the evolution of American foreign policy. It means that we have come to recognize our partnership in an economic interdependent world. To the peoples in the underdeveloped areas it indicates that we as the most powerful partner among the free nations are ready to assume a commensurate responsibility in assisting them in their struggle for emancipation from poverty, disease, illiteracy and corruption.

POINT FOUR IS ALREADY MORE than a mere concept. In June 1950 Congress authorized it as a program when it adopted the "Act for International Development," and in August following appropriated $34,500,000 for its first year of operation. At about the same time the United Nations pledged $20,000,000 for the first year of an expanded program of technical assistance and economic development. Moreover, Australia, Canada, Ceylon, India, New Zealand, Pakistan and the United Kingdom have formed the *Colombo Plan,* a six-year program of economic development for the 570 million people of South and Southeast Asia, at an estimated cost of more than $5 billion. A special plan for Africa is also being studied by a number of governments.

It is with Point Four of our government and our part in the UN enterprise that we are immediately concerned. Let us understand that these programs are still in the formative stage.

Last Fall the President asked the International Development Advisory Board to study "types and size of programs . . . desirable for the United States to undertake" in "our policy toward the underdeveloped areas." The Board in its report stressed four major immediate objectives that an effective undertaking must include: (1) A 25 per cent increase in food production in the underdeveloped areas for minimum health needs. (2) A 50 per cent increase in production of strategic raw materials for export, and a development of substitute sources for things now coming from Russia and her satellites. (3) Provision for assuring underdeveloped areas all truly essential imports. (4) A foundation for broad economic development which will increase production and improve living standards.

The Board's report further interprets economic development to mean war on disease, inadequate housing, mass illiteracy and all forms of discrimination that inhibit backward countries. Among other things it implies improved transportation facilities, increased access to mechanical energy, land, tax and credit reforms, rising labor standards, and training in democracy.

THIS IS TO BE ACHIEVED not through a grand "give-away program," nor will it be pressed upon any underdeveloped country against its will. In each case there must be the fullest possible local co-operation in choice of project, supply of manpower, financing, and administration. The aim is to assist them "through their own efforts." Point Four funds are available primarily for sending U.S. experts abroad, training foreign technicians, and providing equipment and supplies for demonstration purposes. The Advisory Board recommends that public services and construction of public works projects be financed by the governments of the countries themselves, by private investment, and by loans from the Export-Import Bank or the International Bank.

These are the general lines along which the "bold new program" is taking shape. The present military emergency is making itself felt in the vast public expenditures it demands, thereby jeopardizing the pos-

sibility of adequate appropriations for Point Four, and in the tendency to encourage primarily industrial projects in place of the more fundamental agricultural undertakings. But meeting our defense needs does not necessarily preclude assisting the underdeveloped countries in building up their economies. It must not! For the answer to needs that drive the masses to communism as a desperate remedy is not in military triumph.

The UN program of technical assistance, on the whole, follows a pattern similar to Point Four. So far, a significant part of our effort has been channeled through it. It is hoped that it will be possible for the UN progressively to assume greater responsibility for this work of human reclamation.

For the present year the total U.S. and UN appropriation for economic assistance has been immensely increased. This, plus the necessary private and public investments and loans and the release of local savings, could over a period of years revolutionize the current economic pattern of underdeveloped regions.

NOW WHAT DOES all this mean to us as Christians? For years the churches have been engaged in missionary enterprise among people of underdeveloped areas. Through it we have helped foster their desire for a better life, in terms not only of character and spirit, but of nutrition, medical care, housing and education. Christian missions have also pioneered in offering technical assistance to provide for such wants. Measured against the needs, however, these efforts have been far from adequate. We now rejoice to see that our government along with the United Nations is recognizing the importance of an undertaking we have long considered so vital. Recently a conference of 100 Protestant leaders called together by the National Council of Churches had this to say: "It is therefore our judgment that the proposed program of technical assistance . . . offers significant aid to the achievement of missionary objectives. Wisely used, they should make for improvement both in the physical welfare and in the spiritual estate of those to whom Christianity seeks to minister around the world." The conference also pledged "our moral support and our cooperation within the limits of available resources, to any worthy effort in so far as it is consistent with our basic Christian purposes."

CHRISTIANS HAVE A GREAT responsibility with respect to Point Four. First of all, we must make an effort to translate this concept into the language of the ordinary man in the street so that it may excite the public. Furthermore, we must remind our own church members that here is a program in which we can unite with non-Christians to solve some of mankind's pressing problems; and that in this common endeavor it is required of Christians to inspire humanitarian motives and warn against possible distortions of the program by national self-interest or the pressure of military emergency. We must caution against impatience when the desired results are not immediately apparent and make ready for "the long pull, for at least 50 crucial years of history." We must lead our people not to expect gratitude as an immediate reward and prepare them to be misunderstood by those whom they seek to help. Finally, it is the responsibility of Christians to remind our government and its people that in this as in all enterprises we stand under the judgment of God, the Lord of history, Who in His power and wisdom both overrules the pretensions and completes the imperfections of all our labor.

"The Lutheran" Gets Promoted

Workers in 30 synods set goal at "The Lutheran in every home" as 1951-52 circulation campaign gets enthusiastically under way

FOR 120 YEARS MEMBERS of the Lutheran Church in America have been reading news of the church and comments on the world scene in THE LUTHERAN and its immediate predecessor, *The Lutheran Observer*. Since The *Observer* printed its first issue on Aug. 1, 1831, an English Lutheran periodical has made its regular appearance in the homes of its subscribers.

In 1831 circulation was small. There were less than 100,000 Lutherans in America among a total population of 13 million. The church paper went to only a few thousand.

WITHIN THE PAST DECADE the United Lutheran Church has been aroused to the importance of its official periodical as a means of promoting stewardship and Christian living among its members. The result, through the energetic efforts of many synodical committees, has been a phenomenal increase in circulation. In two years the number of subscribers was doubled.

During this past spring, THE LUTHERAN passed the 100,000-mark in circulation. Continued concentrated activity by synodical committees promises still greater increases in the near future. With total ULC membership now about 2,000,000 it is estimated that there are 350,000 homes to which the church paper should be going.

In 30 ULC synods, special committees for THE LUTHERAN have been spending a busy summer. Literally from the Atlantic to the Pacific and from the Caribbean islands to the Synod of Western Canada, committee chairmen have been meeting with their groups to plan for fall and winter campaigns. Their goal is to make "THE LUTHERAN in every home" not only a slogan, but a reality in the United Lutheran Church in America.

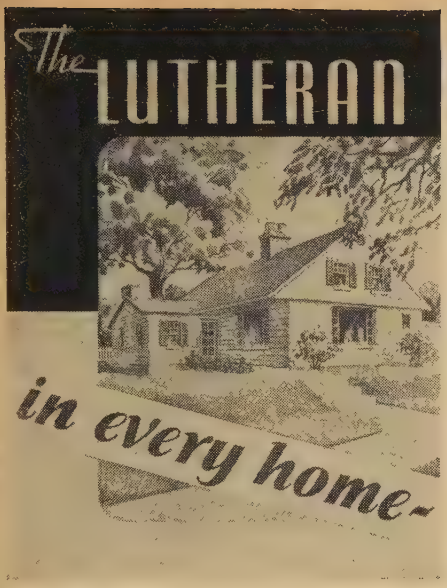
To the Nebraska Synod and to Salem Church at Dakota City, the Rev. Ernest Switzer pastor, goes the honor of being the first congregation to enter its subscription order for every family for 1951-52. The Rev. Kendig Rupley of Omaha heads the Nebraska Synod's LUTHERAN committee.

IN OHIO, DR. HENRY C. ROEHNER'S committee was getting ready to make the coming year the biggest for THE LUTHERAN in Ohio. These "synodical plan" pioneers realized that they really had to stretch if they were going to better the splendid records made in previous years. Ohio's 16,239 subscribers in 1951 were outnumbered only by those in Pennsylvania.

The mission-minded Pacific Synod was planning to continue its efforts to convince new congregations that an important first step is to place "THE LUTHERAN in every home."

In New York and Pennsylvania, area meetings were being set up by synodical committees. Every pastor would have the chance to meet at first-hand representatives who would discuss THE LUTHERAN and its importance to the congregation.

The Northwest Synod's LUTHERAN committee, headed by Stewardship Secretary George McCreary, reported "We are in this . . . to stay." Every issue this fall



SLOGAN FOR '52
Committees are hard at work

of the Northwest Synod's *Synodical Bulletin* will devote considerable space to answering the question of why THE LUTHERAN should be in every home. In addition, the Northwest leaders plan a bulletin insert which will reach every member of the synod.

In Philadelphia, presses which are kept busy turning out an average of 103,000 copies of THE LUTHERAN every week were also producing new promotional aids for pastors and church councilmen, in an endeavor to obtain congregational participation in special efforts to increase circulation.

AMONG THE VARIOUS MATERIALS available this year for the promotional program was one written by readers of THE LUTHERAN from the U.S. and Canada. This circular, entitled "Readers of THE LUTHERAN Say . . ." was destined to reach every home in the ULC by the end of the year. From another source came a promotional folder, as the Stewardship office featured as one of its pieces of literature issued this year *The Little Lutheran,* a miniature imitation of the church weekly which included a plea for its wider circulation.

A price increase, the first in a long while, makes the present subscription rate $3.50 per year for individual subscribers, $2 per year for those in the synodical plan. With mounting production costs, this average of about 4 cents per copy still meant a rather large deficit for the Board of Publication and a striking bargain for LUTHERAN readers.

Since the adoption of circulation campaigns in many synods of the United Lutheran Church, "The Lutheran's" readers have increased notably in number. Where once only the pastors and a handful of laymen subscribed to the church paper, now about 97 per cent of the readers were lay people. The circulation record:

1948	42,764
1949	54,076
1950	85,710
1951	103,563
1952	?

In the halls of Congress, the busy offices of the cities, and on the farms in the far-flung plains, an increasing army of loyal subscribers would be waiting each week for the postman to bring the latest issue of THE LUTHERAN. Their number might not reach its full estimated potential of 350,000 this year. That would be too remarkable a jump. But in almost every synod hard-working committees were busily working to expand the circulation of their church paper that it might bring its valuable influence "into every home."

Faith Is A Kind of Energy

By STANLEY E. CARNARIUS

When a young man brought his troubled questions to his pastor, they rediscovered the old truth that eternity is here and now

THIS WAS THE FIRST TIME the young man had made an appearance in my study. He had been attending church for about two years although not too regularly. When he asked his question I had to have him repeat it. It was a simple direct question, but it was surprising to me.

"Pastor, what does Christianity have to say about everyday living?"

"Why, the Bible is full of ideas on that. 'Love your neighbor as yourself,' is one of the best known."

"But that's not particularly Christian. All the major religions of the world have something like that. What is the *Christian* way of approaching life this minute, right now?"

I WAS GETTING MORE AND more astonished. This young man had been in my own classes. I reminded him of his work with the Catechism.

"Yes," he said, "but all that historical stuff, and all that stuff about eternity and death—I believe it all right, but that's not the point. What does it have to do with me now? Sometimes it almost seems as if Christianity doesn't really require anything of me but to die."

"But it requires a great deal of you. Christ himself has asked us to help the poor and to keep the commandments and to have fellowship with other Christians. He has asked us to be baptized and to come to Holy Communion."

"Why?"

This young man was being very difficult.

"So that we may be saved. If we have faith in him and try to do as he has said, he has promised us a future life."

"There it is again!" my visitor said. "A future life! Everything is pointed forward to that. What about right now?"

"Young man!" I was getting a little angry, "If you should be struck dead this minute, you would have a very great interest in future life, let me assure you!"

"I probably would. But if I am not struck dead, what is my time worth—is it just an empty space of waiting until I can die and be of direct importance to God?"

THEN I BEGAN TO SEE what he was driving at. He was not doubting Christ—he wanted to know more about him. He wanted to know HOW to live a Christian life. I gazed at the young man silently for a few moments as I collected my thoughts. He was staring unhappily at the carpet. Nearly everyone on that side of my desk seems to stare at that same spot on the carpet.

"Well, let's start over again," I finally said. "You object to pointing everything toward a distant eternity, so why not bring eternity down to right now. When you look at it that way, you are trapped in the present moment anyhow. As far as you can tell this one moment is all there is of time . . ."

He broke in excitedly, "It's as if you

keep your eye on the present moment and it keeps slipping away into the past until finally the moment turns into eternity. And you haven't sat around waiting and waiting."

"Exactly. If you live each moment for itself, you can be in time or in eternity, but what does it matter? It is the living that counts—and what you put into that living."

"That's it!" he cried. "What does a Christian put into his living?"

"WHAT IS THE MOST IMPORTANT thing about a Christian?" I asked.

"His belief in Christ."

"Correct. Only let's call it 'faith.' Faith is the key to your question. You see, faith isn't a bunch of ideas—faith is a kind of energy. It is power if you really let it get hold of you. You can use your faith on everything you touch or think about all day every day."

"Yeah, I know. I've heard all that before. But what then? Just having faith isn't going to show me the Christian way to understand modern psychology, or to answer the skeptics I meet all the time at the university, or, most important of all, show me how to think about myself."

"Listen more closely to what I am saying. I know you have heard the words before. You can make faith work with you on your problems . . . You think that is a broad, useless generality, don't you? Well, let me remind you of something, since we are speaking frankly. That's the best you'll ever get from anybody but yourself. No one in this world can tell you just how faith will work *for you*. You have to keep on thinking and keep on reading and keep on applying the force of faith to *all* the problems, not just the comfortable ones. Then you will see that each person has to find his own special meaning of faith in Christ. And if you keep at it and do not let the confusion of life fool you, you will find that each Christian with his own special meaning of faith can still come together with other Christians and share with them the warmth and power of faith."

THE YOUNG MAN SEEMED to have taken all this in because he had a pleased, relieved look on his face.

"You almost make it sound as if I can make up my own mind about myself and these other things."

"Just so long as you do it all through faith in Christ. By yourself you will just get more confused."

"That I understand O.K. But what was troubling me is that each person is different and yet you get the impression that all people *ought* to think in the same way —and it just can't be done."

"No. It can't be done. But you mustn't be troubled by the fact that the sermons and the books give a generalized message. It has to be that way so that each person can dip in and get what fits him at that moment—so that everyone can find something for himself in the message."

"Well, that makes it possible. Why don't they tell you this sort of thing?"

"Did you ever ask before?"

My young visitor laughed.

"You sure tossed the problem right back into my hands all right, pastor. But it is up to me, after all, isn't it?"

"Up to you and God. But *you* have to do the thinking and the praying. The rest of us are here to help you when we can. Come to church and listen. Sometimes something will be said that will clear up a problem. But don't expect ready-made solutions from anyone and you won't ever be disappointed. But most of all, come to church to share with the rest of us the power of your faith. You'll feel better for it, and so will we."

The Refugees Came to West Camp

As told by HENRY M. SCHUMANN

Several hundred DPs sponsored by Lutheran industrialist Herman Knaust are finding a spiritual home and haven in 241-year-old St. Paul's Church

IN ALL THE 241-YEAR HISTORY of St. Paul's Lutheran Church at West Camp in New York's rich Hudson River valley, there never has been another day like July 22, 1951. At the morning service on that day the congregation received into its membership 91 newcomers, mostly displaced persons from Germany, Lithuania, Estonia and Latvia.

The little white church on the hill above the majestic Hudson, a few miles from Albany, was founded in 1710 by refugees from the Rhineland Palatinate. Forced to flee their German homes because of religious persecution by Roman Catholics, they journeyed up the Hudson and settled along its shores, establishing firmly their Lutheran faith which has flourished to this day.

Now, after stormy experiences throughout the war, in concentration camps and as refugees, a large group of members has been added to one of those congregations which seems destined by history to be a haven and sanctuary for the oppressed of all nations.

ST. PAUL'S WAS A SMALL and struggling congregation in a rural area upon which industry was encroaching for many years. Though West Camp is a small town in rural surroundings, fewer than 10 families in a population of 500 make their living by farming. Most work in cement mills four miles from West Camp, or in textile factories in Saugerties or Catskill. The largest industry in the area—and the one which employs most of the DPs—is the mushroom growing and canning business conducted by Herman and Henry Knaust, loyal Lutherans who are active in the church. Theirs is the country's largest mushroom-growing enterprise. Recently they have been in the news by converting some mountain caves deep underground into safe-deposit vaults for storage of important papers, insurance records and the like in case of atomic attack.

The Knausts have been responsible for the employment of several hundred DPs, both Roman Catholic and Lutheran. Not only have they offered them jobs and housing, but they have taken a deep interest in their welfare and adaptation to American life.

With so many newcomers in the area around the church, St. Paul's faced a big challenge. It had the opportunity to become the DP center for the upper Hudson valley and to provide spiritual care for the many families struggling to become acclimated to their new life.

A multi-lingual ministry is conducted at St. Paul's, although all chief services are conducted in English. At regular four-week intervals Latvian Sunday school and church services are held, with the Rev. Albert Treus, former pastor of a large Lutheran church in Latvia and former Latvian university professor, as the clergyman in charge. Various Estonian pastors also visit the congregation

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The Rev. Mr. Schumann, a former professor at Hartwick College, has recently become pastor of St. Paul's Church, West Camp, New York, where he serves an unusual constituency.

NEW SETTLERS ON THE HUDSON
They've added their strength to St. Paul's Church

from time to time to lead worship in their language, coming all the way from Rochester, New York, on some occasions.

The linguistic work is minimized, however, to help the DPs make their adjustment to English as speedily as possible and yet not lose their cultural heritage.

EACH SUNDAY MORNING A CHURCH bus makes its rounds over the country roads near West Camp, bringing from 60 to 100 people to the village church for Sunday school and services.

On "Baltic Day" in June, 350 Latvians from surrounding areas attended a service of mourning, commemorating the deportation of 100,000 souls from the Baltic countries by the Communists in 1941. It was a mighty solemn service, for not a single family was without some loved one who had been deported in that purge. Pastor Treus conducted the service.

A festival of a far different sort took place on one of the Knausts' 14 farms on St. John the Baptist's birthday. It was a traditional Latvian fellowship, a carry-over from the pre-Christian days when the shortest night of the year was celebrated in northern Europe. Through the centuries it has been given a Christian flavor by connection with a saint's day.

The festival took place in a grove of trees. Arrivals were greeted with song—which lasts all night or until the festivities end. Hostesses served the traditional fare—a barley-honey beverage and Johannestag cheese, flavored with caraway. On their heads the men wore wreaths made of oak leaves and twigs, while the ladies wore tiaras shaped from flowers. At nightfall a nail keg filled with pitch was lighted and hoisted to the top of a tall tree to symbolize the light of the sun. It burned for many hours. Singing and folk dances were the main activities of the evening.

WE ARE FINDING THE DPs to be sincere Christian people with a wonderful outlook on life, despite their experiences. There are no psychotics among them. None has the attitude that the world owes him a living. They make no demands, though they hunger for friendliness. They

buy only for cash and do without things until they can afford them. They are extremely industrious.

Many of the women work, with mothers usually arranging to work on alternate weeks so that someone is always at home to care for the children. Mr. Herman Knaust has allowed them to choose their own hours for work in the mushroom cannery or in picking mushrooms in the many caves.

Since many live from 10 to 20 miles from the church, they cannot participate in many weekday activities. They are faithful church attendants, however, and are learning to be generous givers.

In their group are about 20 one-time lawyers, a doctor, several college professors, some chemists and a swimming champion. They have all applied for American citizenship. To be an interpreter for these people of the American way of life as well as their spiritual leader and pastor is the large task facing the pastor of St. Paul's.

ONE OF THE YOUNG ESTONIAN GIRLS once appeared to be very sad. Friends often noticed her crying. Finally she confessed that she could not be happy without her boy friend, who was still incarcerated in a European refugee camp.

The story reached the ears of Mr. Herman Knaust. Last week the girl was wearing a smile her friends hadn't seen for a long time. She has just learned that Mr. Knaust had made application to bring her boy friend to America and to give him a job in his plant at Catskill.

I WAS WOUNDED IN BATTLE

As told to PAUL O. HAMSHER by M/SGT. JACK B. COVERT

Lying helpless on the battlefield makes a man think hard

HOW DOES IT FEEL WHEN A bullet hits you? What are your thoughts when, on the battlefield, you discover you've been wounded? I haven't tried to keep a count of the number of times those questions have been put to me since I got home from Korea.

Nobody believes me when I say, "I just laughed." But it's true. When two bullets came along with my name on them and hit me, both at about the same moment, the first thing I did was laugh.

I'm still carrying one of those bullets around in my chest. The other one went right through my arm, took a piece of bone with it and severed the nerve. So I really didn't feel anything at first. I knew I'd been hit only because I found

myself sprawled out on the ground.

You see, I got mine just as I was making a dash of several yards to the side of a buddy when I saw him go down. I landed right beside him and he was smiling. "Hey, Sarge," he said, "help me find my leg."

"It's up under your back," I said. "Feel around and you'll find it." I wanted to reach over and help him get his leg out of that grotesque position, but I didn't seem to have the strength. He managed it himself, still smiling.

"Now, my friend," I said, "you help me find my arm."

That's when we both began to laugh. It seemed like a good joke—it was so incongruous. My arm had doubled under me as I fell and was wrapped around the back of my neck.

IT WASN'T FUNNY, OF COURSE. Luckily, each of us had a severed nerve which prevented pain. There was no feeling in those mangled parts. Still, we were in pretty bad shape. All we could do was lie quietly and wait for the stretchers, which we hoped would reach us before too long. Eventually we both passed into unconsciousness. I woke up on a plane headed for Japan.

Lying there, waiting for the medics, listening to the noise of battle, I had lots of time to think—and pray—before I blacked out. I felt withdrawn, as though I were on the sidelines watching a gruesome game. I was able to see the whole thing rather objectively.

I thanked God for being so generous with His blessings. I thanked Him for my home and family, and my church. I asked Him, if He saw fit, to please get me back to all that.

But mostly I thought of the game I was watching. What did it mean? Why were we there, taking part in this inhuman massacre? Could any good come of it? Naturally, I didn't arrive at wholly satisfactory answers.

I thought of the destruction I had seen. I thought of the thousands, perhaps millions, of refugees still pouring into South Korea from the fighting areas. I saw again the despair written on the faces of women and old men plodding doggedly through mud, or standing like great herds of cattle in the city streets. And the children. I had seen them by the scores, lost, hungry, homeless. Most of them would never see their parents again, or know comforts of a home or family affection.

There isn't much left here to be fighting for, I thought. Why must it go on? Then another thought kept coming to my mind, a thought which somehow seemed the key to all the answers: If this holocaust must be, I thank God it's here and not back home. I'm glad I have had a part in this, if it will keep such horrors from the shores of America.

AT FIRST THE IDEA SEEMED selfish, unchristian. Why should the innocent Koreans have to take it, and not we in the USA? Was there any justice in that? It was a question we had often discussed in our outfit. Mostly our conclusions were pretty hazy, with a good bit of fatalism tossed in to fill the gaps.

I lay there nursing my arm, with the burning in my chest getting worse every minute, when all at once I felt I had the answer. God is in this thing with us, I thought. He has a purpose for permitting it. It must be tied in with our destiny. We in America have something He wants us to preserve for future generations—something He wants us to share with the rest of the world.

"Oh, God," I whispered, "help us to see our responsibility; help us to follow Your plan."

FIVE MAKE A FAMILY

EASTER IN OCTOBER

THE CHURCH NURSERY WAS ALREADY crowded as Susie went bouncing in. I like to take her for a quick walk around the block after Sunday school, when I leave her in the nursery after church, but in the maneuver I lost Pete.

He wasn't among the little boys in the nursery. He wasn't in his classroom. I finally found him in the crowd of grown-ups pouring into the church sanctuary.

"Pete!" I hissed, trying to attract his attention without being conspicuous. He didn't hear me. An attractive woman in one of the smart new charcoal grey suits smiled sympathetically. She reached over and touched my son on the shoulder. He jumped and she directed his gaze in my direction.

"WHERE WERE YOU, MOMMY?" he demanded at the top of his voice.

"Sh-h-h!" I whispered. "You'll disturb the people in the church, honey. Come along with mother."

"Where we going?" stage-whispered Pete as we tiptoed down the stairway, his hand in mine.

"To the nursery. Don't you remember? This is World-Wide Communion Sunday and daddy and I thought it would be too long for you to sit still in church. You're going to play with the other children."

"Those babies?"

"Wait till you see what a lot of boys and girls there are." I smiled brightly and hurried him along, hoping and almost praying his stubborn streak was not going to show up right now.

Fortunately, he walked right into a group who were building a town with small cartons. His engineering instincts were aroused at once. When Mabel Larsen, in charge of the group, waved me off, I left gratefully.

Inside the main doors of the church I found Karen waiting beside Dan. She looked so tiny among all the men and women that for a moment I had qualms about having her come to the service. Dan had four men helping to greet people, give out church bulletins and direct strangers to seats. Every one of them was being kept busy. With a congregation that size, the communion was bound to be long and I wondered whether I should let a nine-year-old sit through it.

I WAITED TO HAVE A CHANCE for a word with Dan. Several people had things to ask him first and I couldn't help feeling proud as I watched him. Of course, a mail carrier has plenty of practice talking to people as he goes from house to house. Getting along with all sorts just seems to come natural to him, though he does hate anything that seems "put on." But on Sunday when he directs the ushering, he has a sort of dignity, too. I don't mean he's pompous or stuck up. I don't know quite how to say it, except that he gives the impression that we are all friends and we are here for an important event.

"How about it, Karen," I asked softly. "Do you really think you can sit still while all these people take communion?"

"I want to stay," she insisted.

"Trouble?" asked Dan, finally free for a minute.

"I'm just wondering about Karen's staying. The service may go on for a pretty long time."

"Why not sit in the back and let her go out during the hymn before communion?"

"In the back?" I smiled at the packed pews. The church always seems to fill from the back. Latecomers have to move front.

"Some of the men have gone to get chairs. We can get a couple of rows in here and it looks as though we're going to need them."

"I WANT TO STAY," Karen repeated and I smiled reassuringly. It would really have been a shame not to let her. She had been so interested in all the literature Dan brought home with him from the meeting of the evangelism committee before he made his visits inviting folks to come this morning. Dan's own assignment envelope with names and addresses of people she knew, the tracts on church attendance, the covenant cards to be signed by the persons visited, all fascinated her. Not that she read them all! She isn't quite that smart. But she looked at everything and made Dan tell her what it was for. And of course, the thing that really fascinated her was the time chart showing what hour Christians all over the world would be communing. She had to find the places and time on her globe as well as on the folder. She loved it.

Dan's own enthusiasm, I suppose, had been contagious. When Pastor Ittel first proposed to the church council that the evangelism committee sponsor an every member visit before World-Wide Communion Sunday, there was a little opposition. Mr. Huberman, especially, objected, saying we're high pressured into everything else these days, surely we don't need to be high pressured into coming to communion.

Dan said the pastor was nice about it, but he had his facts at his fingertips. He told them this was one witness we could make with the world-wide Christian church without violating our convictions. And he pointed out that the gap between our confirmed membership and our communing membership figures is appalling. As Dan told me about it I could just picture the pastor saying, "Those of us who keep close to the church know how often we ourselves need to be won and rewon for Christ. Can we refuse to aid the Holy Spirit to rewin others?"

Finally, it was Mr. Huberman who said, "Well, pastor, if some can't get here even on Easter, I guess we'll have to go along with you and have a sort of Easter in October."

AS KAREN AND I FOUND chairs, all these things were going through my mind. I bowed in prayer, but the morning's confusion was still hemming me in. I noticed the worshipers around me. Some were stand-bys, while still others were complete strangers to me.

Then came the processional, "How Firm a Foundation," with its message for my own private and petty irritations as well as for the Christians who are really enduring fiery trials in many places. And in the confessional service with its declaration of grace came the familiar joy of freedom from sin and the feeling of being really what we so often laugh about, "a new woman." "Dear God," I prayed, in one of those outbursts of feeling I wouldn't want to see printed, but which I'm sure God receives, "help me to accept the sacrament so worthily that little things won't get me down and that I can do more than I think I can without neglecting whatever is most important. Amen."

The Gospel for the Twentieth Sunday after Trinity (Oct. 7) is written in Matthew 22:1-14

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

YOU WOULD THINK that persons called by God to do something would lay down all else, and immediately respond. It seems logical to suppose that whatever the creator of the universe thought important would also be considered important by his creation. You would think so, and it might seem logical, but it isn't necessarily so.

There are many reasons why people disobey God's calls. For one, they prefer not to hear them. I once had a very human dog. You could shout your head off for him when you wanted to give him a bath, and he would remain where he was, eyes closed, even snoring a little for effect—obviously not having heard. But if you quietly unwrapped the silver foil from around a piece of candy, he'd be at your feet within seconds.

When God offers people candy, they're all ears. But when they think he wants to clean them up a little, they're stone deaf.

Sometimes people don't hear God's call because of the other noises that bombard their ears. Some people, whose ears are not so well adjusted as Elijah's were, go temporarily deaf from the noise of the earthquake, wind, and fire, and just can't hear the still small voice that follows.

THIS SORT OF DEAFNESS can be eliminated when one knows what to listen for and shuts off his spiritual ears from distracting noises—as a theatrical performer can shut off the glare of the footlights from his eyes. Recently amid all the noise of the rush hour of downtown New York City, I heard somebody drop a nickel. When I stopped to look around, as did almost everybody else, I saw the loser stoop to pick it up, half a block away! Apparently many of us had trained ourselves to note the sound of money. Now if we would train our soul's ears to note the sound of God equally well, his call would be perfectly audible. Many of us, standing where Moses did some thousands of years ago, would probably have seen nothing more than a burning bush, and heard nothing more than the hiss of steam or the crackling of the flames. But the ears of Moses were unwaveringly tuned to the right channel. He heard also the voice of God.

Sometimes people don't recognize God's call for what it is. If they, like the Pharisees in Jesus' day, mistake it for the call of Beelzebub, they are pretty far gone. More often, like young Samuel, they think the call comes from one of their fellows, a teacher they have counseled with, a friend in whom they have confided, or even from their own busy intellect. Too rarely do men, like Ananias, recognize the divine call as divine and answer, "Here I am, Lord."

SOME PEOPLE DON'T HEED God's calls because they don't take him seriously enough. Perhaps they have a superficial conception of him, and therefore fear him unduly. Perhaps they don't think it matters much whether they obey or not —forgetting Sodom and Gomorrah, forgetting Jerusalem, forgetting what happens to those who do not do it unto the least of Jesus' brethren; forgetting that the power to whom we add horns, cloven hoofs and a tail, sharpens his pitchfork

and rakes up his furnace for just such forgetful people; forgetting that residence in a six-foot plot of ground, with a granite reminder perched on the roof, can be a terribly permanent home for those who take God too lightly.

Jesus faced all varieties of reasons why people did not listen to the Word of God. Of some he was temporarily tolerant. To most he was bitterly opposed. Men of God have taken a lot of personal punishment without even a trace of anger. But when his God is taken lightly or in any way blasphemed, every true man of God has been angry to the core.

The prophet Amos suffered persecution without becoming angry. But when the high priest told him that he could no longer preach the Word of God, Amos produced a terrible personal prediction against the country's religious leader (Amos 7:10-17).

Isaiah offered King Ahaz proof that God would protect Jerusalem. With the slipperiness of a weak-principled politician, Ahaz tried to sidestep the necessity of facing God. In righteous anger Isaiah blasted the cowardice of the king with a prophecy of destruction (Isaiah 7:10-17).

IT IS INTERESTING that those who best responded to God's call experienced great persecution as a result. I would say that they were self-sacrificing men, except that men who obey God do not sacrifice themselves; they find themselves. Their life is not less nor shorter; it is more abundant and eternal.

Abraham listened to God, and left his home to travel to a strange land. Moses listened, and found himself taxed to the limit with headaches and heartaches. Elijah listened, and was driven into remote mountains by Jezebel's soldiers. Amos listened, and was run out of the country. Hosea listened, and his family broke up. Isaiah listened, and was sawn in half. Jeremiah listened, and was thrown into a muddy pit to die. Ezekiel listened, and was ridiculed. Jesus listened, and was crucified. Stephen was stoned, Peter put to death, Paul beheaded, Huss burned, Luther excommunicated, and Ordass imprisoned. And so it goes.

And those who did not hear God's call, or hearing did not obey? Most of them had a good time, ate, drank, and made merry—for a while.

You see why so few listen when God calls? You see why it takes faith to believe to the point of allegiance? You see, in part, why there must be divine justice, why there must be a world to come? And do you see that the road to heaven is a *crossroad,* cutting at right angles to the way of earth, raising up every man above the earth until it hurts, until he dies on it; yet leading to a crown of life!

SUNDAY'S GOSPEL LESSON contains two parables. The first (Matthew 22:1-10) we have met in a variant form as the Gospel for the Second Sunday after Trinity. Verse Six of Sunday's lesson may refer to the treatment the prophets received or the treatment the disciples would receive. Verse Seven may refer to the then future destruction of Jerusalem. The whole parable may foreshadow the fact that the orthodox Jews rejected Jesus, that many Jews who were driven from Palestine and became displaced persons throughout the Mediterranean world accepted Christianity, and that the Gentiles, too, were gathered into the Church.

I would rather hear God calling in his still small voice than ignore it, and be confronted some day by the King, saying of me with unmistakable clarity, "Bind him hand and foot, and take him away, and cast him into outer darkness." I don't like darkness. It's too empty.

Personal Problem Clinic

Loss of interest

QUESTION: Richard was confirmed in 1950. Until then he had been a regular attendant at church and Sunday school. He has increasingly drawn away from Sunday school and is less regular in church attendance. The more I talk to him about Sunday school the more set against it he seems to become. His attitude strikes me as pure stubbornness.

REPLY: Humans are stubborn creatures. That's a characteristic which needs to be replaced by openmindedness. But Dick's feeling looks like more than mere stubbornness. Other factors are probably involved. With all hindrances removed, most young people (and older ones) would likely respond to the church's appeal more heartily than they do.

Let me raise a few questions.

1. Is the congregation's program (including that of the Sunday school) all it ought to be? Is the congregation's general attitude one of understanding, friendliness, and encouragement to young people? Are suitable lesson materials used in the class?

2. What sort of leadership does the class have? Is the teacher the sort of person who attracts young people, shares outside occasions and projects with them, invites them to his home, visits their homes, plays with them, plans with them, worships with them, and gives them plenty of opportunity for wholesome expression in and out of class?

3. Is Richard's home atmosphere one of understanding, sympathy, and helpfulness toward an adolescent? Do his parents furnish the right kind of example?

4. What proportion of the other young people of Dick's age attend the Sunday school class? What is their attitude toward attendance?

5. How do the adults of the congregation look upon the Sunday school—as something for little children only?

The big question is whether the church is recognizing the interests and needs of youth and is making an intelligent effort to meet them. That includes the embarrassing question whether the local leadership of young people is adequate. Every congregation which has this problem—and that means most of them—ought to make a searching study of the issue, leave no stone unturned in trying to discover the real causes, and spare no effort in making satisfactory provision for the Christian guidance of young people. When these things are done most young people will respond.

Personal appearance

QUESTION: I have been going with a young man for nearly a year. He has a great many good qualities, but he is careless about his appearance. He comes to see me with a rumpled suit and unpolished shoes. The front of his coat is spotted. Haircuts are generally overdue. He has also a careless manner which annoys me. He has expressed love and has hinted at engagement.

It is impossible for me to think of associating all my life with one who is so careless about his appearance and manner.

REPLY: Is your own grooming and manner up to the standard you desire for your partner? Study yourself and make sure you are on safe ground.

You have probably given hints on appearance to your boyfriend—sometimes they work wonders. Mild suggestion is often more effective than the stronger type. If hints do not bring results you'll have to bring the matter to a head with a direct approach.

Talk the matter over with him kindly and courteously, but leave no room for doubt as to what you mean. Say just what you have stated in this letter. For various reasons, now is the time to settle this issue. It will give him opportunity to establish better ways before marriage. If he doesn't respond, you had better look in other directions for romance.

—EARL S. RUDISILL

Luther for the Laymen

Luther's Progress to the Diet of Worms. An account of Luther's development during the formative period of his life up to 1521. By Ernest Gordon Rupp. Wilcox & Follett. 108 pages. $2.

For the layman who wants a stimulating and brief story of the vital years of Luther's life and for the pastor who wants a "refresher," here is a pleasant evening of reading. It is written by a Methodist clergyman who teaches church history at the Methodist Seminary University of London. He presents this scholarly account with imagination and humor.

His aim is to help the English rediscover Luther; hence, he takes Luther's own advice and writes even theology in language everyone can understand. Maybe we Americans can learn something from England's C. S. Lewis and Dr. Rupp. The author has a real affection for Luther and he is frank and fair. He quotes extensively from Roman Church historians, too, particularly Joseph Lortz whose book, *Reformation in Germany,* Bishop Meiser of Bavaria told us we simply had to read before producing the Luther film.

Dr. Rupp tells the story of Luther with wit and within the frame and knowledge and experience of the English reader. He refers to the Papal agent, Charles Von Militiz, as a kind of "ecclesiastical Von Ribbentrop" who uses the "I weep for you" tactics of the Walrus in *Alice in Wonderland* stories. He pictures the theologian Dr. Johan Eck as the "Off with their heads!" Queen in *Alice* and Duke George as *Colonel Blimp.*

He says Luther was a "burly and blunt" figure like Samuel Johnson and that they had much greatness in common; plain commonsense, humor, and melancholy, delight in shocking friends, pathos of inner struggles, and the loyalty and love they contrived to keep among their friends. But Luther was less fortunate; he adds, Luther had "inferior Boswells."

We shall not understand Luther, Rupp thinks, unless we remember that "he was by trade a theological professor, and that year in, year out . . . twice a week . . . he walked into the lecture-room and addressed successive generations of students, and this for 30 years until he was old and feeble and could only croak his last lecture."

He throws in a note of comfort for the layman who is troubled about how little he knows and how much more he has to learn of Christian theology. Rupp says: "We might remember Luther's own words: 'I did not learn my theology all at once, but I had to search deeper for it, where my temptations took me.'" Regarding Luther's concern for the laity, Rupp quotes: "Many people . . . say I write only little pamphlets and German sermons for the unlearned laity . . . Would to God I had in all my life . . . helped one layman to be better."

Rupp discusses, with a sparkle, Luther's writing: "He wrote from his heart, and out it came, tumbling hot and choking with anger, or shaking with laughter, but always lucid, always able to be understood of the people." He follows Luther's spiritual development carefully, letting Luther speak for himself again and again. He pays fine tribute to him as a preacher, for his translation of the Bible, his catechisms, and his music.

One weakness of the book may be the author's telescoping to hold down to 108 pages. Some will argue about events Dr. Rupp left out.

Nevertheless, join the "Luther Renaissance" and read this book. Follow it with Dr. Roland Bainton's *Here I Stand* and Watson's *Let God Be God.* And then if you read German more easily than I do, take Bishop Meiser's advice and read Joseph Lortz's *Die Reformation In Deutschland.*

New York City HENRY ENDRESS

Mr. Endress is directing the production of a full-length motion picture on Luther's life, scheduled for distribution a year from now.

Half-Truth

The Kingdom of Jesus. By John D. Stoops. Philosophical Library. 167 pages. $3.75.

This is an amazing concoction of half-truths, rediscoveries of the Hebraic element in primitive Christianity, and philosophical repudiation of western hellenism. The author sees in the Old Testament prophetic background to the Jesus of the Synoptics, especially Matthew, the real significance and motivation for the coming new society, the Kingdom of Jesus. He popularizes Hebrew moral or ethical idealism, and champions the social gospel through a new-type rationale.

John and Paul are seen as hellenizers and distorters of the primitive ethical-social Gospel of Jesus, and the corruptors of the Judeo-Christian realism. The old hackneyed theory of the basic conflict between Peter and Paul is unwrapped, and the mystery cult influence on the latter is emphasized, but oddly to the detriment of both. The Hebraic concept of the unity of man and society is paralleled with modern psycho-somatic studies and seen as fundamentally opposed to the Platonic-Pauline-Johannine soul.

The historical Jesus from birth to resurrection is thoroughly demytholized and domesticated. The book is only for the student who has both feet on the ground in biblical criticism, theological debate, and philosophical hypotheses. It would, if properly used, form a "great book" for the testing of ministerial students or philosophy majors.

C. UMHAU WOLF

Chicago Seminary

Genius of Christianity

Christianity and the Religions of the World. By Albert Schweitzer. Macmillan. 86 pages. $1.50.

So great is the regard which many people have for Albert Schweitzer these days that almost nothing he has ever published is being allowed to stay out of print. This small book contains a lecture he gave in England in 1922, published in England in 1923, and now available in a new printing.

To answer the question of whether Christianity is superior to other religions, Schweitzer contrasts it with Brahmanism, Buddhism, Hinduism, and the Chinese religion. He compares basic philosophical ideas, and to a lesser extent ethical standards, not the complex types of civilizations which have been shaped and nurtured by these world religions.

The superior genius of Christianity, says Schweitzer, is in its "profound naivete." "Compared with the logical religions of the East, the Gospel of Jesus is illogical." It is not wholly pessimistic nor entirely optimistic. It does not abandon this world, as Brahmanism and Buddhism, and withdraw into negation of life, but has no illusion that the kingdom of God can be created in this world. Its God is the sum-total of the forces that are active in the world, yet God is a Will that is distinct from the world and compels us not to conform to the world.

Christianity's superior greatness is in not attempting a complete logical explanation of life ("when you preach the Gospel, beware of preaching it as the religion which explains everything"). For the Christian one thing is needful, "the desire to be in God, and thus no more conform to the world but to rise above all mysteries as those who are redeemed from the world."

What Schweitzer says here is said almost everywhere among Christians in 1951, but it was not being said when this lecture was given in 1922. Schweitzer himself had much to do with the change in the theological climate which this fact indicates.

G. E. R.

From This Day Forward. By Kenneth J. Foreman. Outlook. 71 pages. $1.00, paper; $1.50, cloth.

Quoting at length the wedding service written by his father and used by himself, the author uses it as a basis for some plain and direct observations on marriage. Writing with sympathy and humor the author has been able to present a number of very valuable reminders of the differences between Christian and non-Christian marriages. Easy and rapid reading, this small volume is an ideal help for pastoral premarital counseling.

S. C.

OVERSEAS

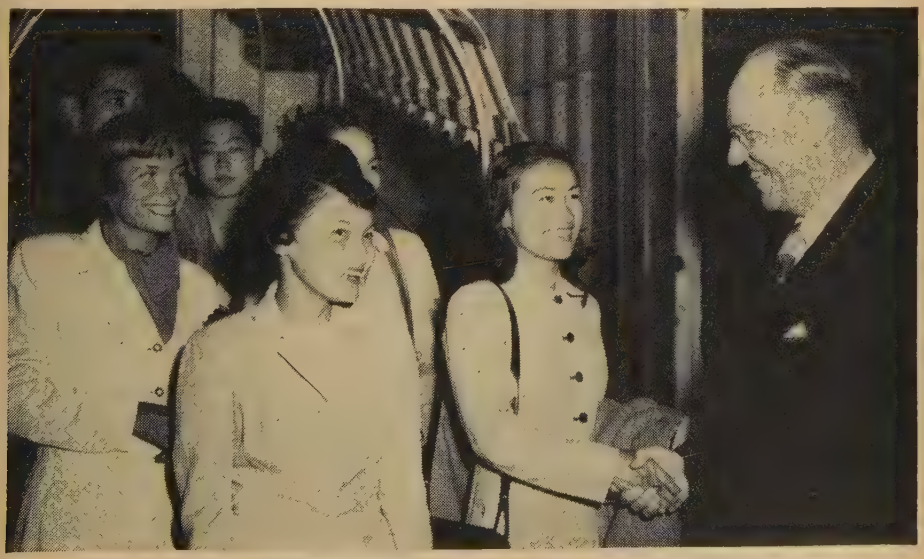
HAWAII: Kauai.—THE LUTHERAN CHURCH received much favorable comment on the Island of Kauai, when scholarships to Midland College were recently awarded to six of the island's young people. The presentation was made Aug. 12 in a special ceremony at the Lihue Lutheran Church, with Mr. George Jottman, president of the congregation, extending leis and the proverbial island aloha to the students.

The group includes a good cross-section of the various races represented in the Islands. Miss Constancia Dacay, of Filipino extraction, was also awarded the Alumni Scholarship Award of Kauai High School this spring. She is taking a teacher's training course. Miss Genevieve Fernandez is the daughter of Kauai's Assistant Chief of Police. Last May she reigned as queen over Kauai High's May Day festivities. She is Hawaiian, Chinese and Portuguese and is majoring in education.

Miss Barbara Hadley is the only Caucasian in the group and is the daughter of Kauai's head librarian. She is training for a business career. Miss Leatrice Moritsugu is Japanese, the oldest in a family of six. She plans to spend two years at Midland and then go into nurse's training. The two boys are Japanese. Thomas Higa was quarterback of the Kauai High football team last year and plans to make athletics his career. Robert Yotsuda, an outstanding student at Kauai High, is majoring in electrical engineering.

THE STUDENTS left Honolulu on the *President Wilson* Aug. 19, most of them traveling third class to keep expenses down. All of them worked this summer in the pineapple fields and canneries to help make their college year a reality. It is the first trip to the mainland for all but Barbara, and excitement has been high.

The reception planned by the California Synod upon their arrival in San Francisco was overwhelming to all of them. Dr. James P. Beasom and the Rev. Ross Hidy met them at the dock. Various ministers in the bay area conducted them on sightseeing tours that kept them wide-eyed. Later they traveled by train, the first train ride for most



CALIFORNIA PRESIDENT BEASOM WELCOMES ISLANDERS
. . . scholarships meant good will for years

THE PLANE BROUGHT THEM TO BIBLE CAMP
Hawaiian scholars got speedy transportation

of them, for a visit in the home of Dr. and Mrs. Beasom in Glendale.

Miss Barbara Schumacher of Lihue, who attended Midland last year as the school's first Hawaiian student, planned to greet the new students on their arrival in Fremont. She flew directly from Honolulu to the college. Crown-flower leis and vanda orchids were flown to President Hieronymus of Midland, to give the students a touch of home on their first days in Nebraska.

Through Dr. Beasom, the California Synod and the college, these scholarships were granted. Pastor Thomas Allport interviewed the students who applied and the council of the Lihue Church approved the six students.

The island's weekly newspaper, *The Garden Island,* ran a two-column front-page article with a picture of the students and the local radio station broadcast a half-hour interview with them. Pastor Allport has received many expressions of interest and appreciation by people in the community. For years to come the good will created by the presentation of these six scholarships will be felt by the Lutherans on Kauai.

THE FIRST Lutheran Bible Camp in the Hawaiian Islands was conducted from Aug. 20-30 in the Kokee mountain area on the island of Kauai. Two chartered planes brought 37 young people from Honolulu, and 52 youngsters from Kauai enrolled. Total campers and staff was 102.

Pastor Thomas Allport was camp director. His staff included: Dean of Boys, Pastor Edward Hamme; Dean of Girls, Miss Ardis Huls of Lihue; Handwork, Pastor Waldemar Hintz; and Camp Nurse, Mrs. Alfred Giles of Kapaa, Kauai. Assistants included Miss Karen Hamme, Miss Virginia Crippen and Mr. Walter Sherman, all of Honolulu. Mrs. Jack McDonald of Lihue was head cook, assisted by Mrs. Thomas Lillie and Mrs. Thomas Allport of Lihue, Mrs. Waldemar Hintz of Honolulu and Mr. Alfred Giles.

Mornings were busy with class periods and Bible study. Afternoons were spent in rest and organized recreation, including hikes to Waimea Canyon, which is comparable to the Grand Canyon of the Colorado on a small scale, and to the Kalalau Lookout, a breath-taking panorama of mountain meeting the sea. Evenings were spent in campfires and movies.

Three editions of a camp newspaper were printed. A contest to name it resulted in Donald Goslin of the Pearl Harbor church submitting the winning name, "The Camp Nose." Miss Angeline Furtado of the Lihue Church was named the best girl camper and Franklin Swanson, Jr., of St. Paul's, Kaimuki, was chosen top boy camper.

—CLARICE ALLPORT

MARYLAND:

Zimmerman Honored on 91st

BALTIMORE—Dr. Leander M. Zimmerman, founder and pastor emeritus of Christ Church, Baltimore, was honored on his 91st birthday at a birthday luncheon attended by 21 council representatives and their wives.

THE REV. WILLIAM G. RAPPOLD was installed assistant pastor at Christ Church on Sept. 30. The Rev. Herman G. Stuempfle, Jr., delivered the charge to the congregation; the president of synod delivered the charge to the pastor and conducted the act of installation.

THE REV. ARLTON W. MILBOURN resigned as pastor of Emmanuel Church, Stoney Creek, Sept. 1.

The Rev. Leopold W. Bernhard, recently called to Zion Church, City Hall Plaza, will be installed Oct. 21. Dr. F. Eppling Reinartz will be the speaker.

THE REV. LUTHER M. SCHULZE has resigned as pastor of St. Stephen's Church, Washington, to accept a call to Emmanuel, Baltimore, effective Oct. 7. He will be installed the same day.

THE REV. RUSSELL J. CROUSE resigned as pastor of Messiah Church, Baltimore, to accept a call to the Georgia-Alabama Synod, effective Oct. 15.

THE 10TH ANNIVERSARY of the merger of St. Mark's-Incarnation, Washington, was observed Sept. 15.

HOLY COMFORTER CHURCH, Baltimore, has been celebrating their 40th anniversary.

EASTERN CONFERENCE will meet Oct. 22 at St. Timothy's Church, Dundalk.

LLOYD M. KELLER

MICHIGAN:

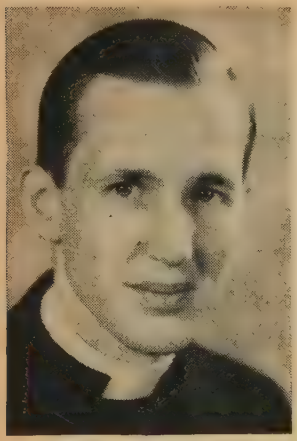
Yoder Addresses Youth

DETROIT—Central District Luther League had its fall rally Sept. 1-3 at Island Lake Camp. Speaker was Dr. Henry O. Yoder, pastor to Lutheran students at the University of Michigan, who reported his impressions of church life and work as he observed them during his travels in Europe this summer.

PRINCIPAL SPEAKERS and leaders at the Laymen's Retreat and Workshop, sponsored by synod's Brotherhood Sept. 7-9 at Gun Lake Camp were President A. E. Anderson of Illinois Synod's Brotherhood, and Dr. J. Lewis Thornburg, executive director of Lutheridge (N. C.) Assembly Grounds.

DR. G. ELSON RUFF was speaker at the joint meeting of Eastern and Western Conferences Sept. 10-11 at Gun Lake. Subjects of his three lectures were: "The Depth and Dimension of the World Crisis," "A Christian Foreign Policy," and "How the Church is Measuring Up" (*see page 38*).

FIRST CHRISTIANS ever to be honored on Japanese stamps are Uchimura Kanzo (left), student and intellectual who accepted Christ but not the organized church; Niijima Jo, U.S.-educated and founder of Doshisha University in Kyoto (first Christian school in Japan); and Miss Higuchi who, under the pen name of Ichiyo, was an outstanding romance writer of the last century



DOCTOR WIENCKE
. . . mission to Athens

—PEOPLE—

Researcher

For the next year Dr. Matthew I. Wiencke will be engaged in research work in Greek art and archaeology at the American School of Classical Studies at Athens. Part of the project will be a visit to the principal museums of western Europe.

The work will be done under a Humanities Research Fellowship granted to Dr. Wiencke by Yale University, where he has for the past four years been an instructor in the department of classics and has also served as faculty adviser and student pastor to the Yale Lutheran Student Association.

Ver Elss?

"Where else but at the Reading Fair, in the heart of Pennsylvania Dutch country," asked Philadelphia *Bulletin* writer Rex Polier, "could you find a minister going an old carny spieler one better along the Midway?"

Last month, the pastor-turned-barker for the Fair was the Rev. E. L. Leisey, slight, graying pastor of St. Daniel's Church, Robesonia.

With a cowboy hat cocked back on his head and a mike in his hand, Pastor Leisey delivered his patter in Pennsylvania Dutch to the thousands attending the midway, exhorting them to enter the "eatery" operated by his parishioners.

Ignoring the short-shirted spieler at a near-by stand, Pastor Leisey urges the famished strollers: "sauerkraut and ferstumpda (sauer kraut and mashed potatoes), und tomats (tomatoes), under rote reeva (red beets) und peffer kraut (pepper cabbage).

As his punch line, proving how appreciated the food of his congregational booth has been, the pastor winds up with: "Letsht yohr hen mir 2,900 leit do gefiedert in aim dag!" (Last year, we fed 2,900 in a single day!)

At the Reading Fair, three of five dining spots are operated by churches. Church people make a week of it, contributing their services and time for the support of their church.

Layman Appointed

N. O. Bardal of Winnipeg, Manitoba, Canada, active lay stewardship leader of the Icelandic Synod, has been appointed to the 10-man Canadian Civil Defense Board. This group, working under the deputy Minister of Health for Canada, is laying plans for the care of the Dominion's population in the event of national disaster.

A war veteran and Japanese prisoner for several years, Bardal *is one of three funeral directors serving on the board!* This new work calls for frequent flights across the provinces to meet with Canadian government officials in Ottawa.

Mr. Bardal is the Icelandic Synod's area chairman for the Lutheran Laymen's Movement for Stewardship and serves with the synodical stewardship committee. He gives large blocks of time to visiting congregations and talking with pastors and laymen about year-round stewardship education and the Every Member Visit. Among his ambitions: to increase the practice of Chris-

LAYMAN BARDAL
. . . man with an ambition

MRS. EMMA DREWS, new parish worker at Holy Trinity, Minneapolis, Minn. (see "The Lutheran," September 26)

tian tithing and help the Icelandic Synod rise to the 100 per cent class in ULCA apportionment.

Fremont Bound

Attracting considerable attention at dockside in San Francisco last month were six young Hawaiians, en route from their homes on the Islands to enroll at Midland College at the start of the fall term.

Met at the boat (*President Wilson*) by California Synod President James P. Beasom and Pastor Ross Hidy (*see story and cut, page 33*), they were in for further "surprises" from top churchmen.

At Fremont, Nebr., a week later, the sextette got off the train to be met by Ukulele-strumming Midland College President W. P. Hieronymus, who headed a delegation of college students and faculty members welcoming the newcomers.

BRIEFLY SPEAKING

After goings-on in a "Gospel Tent" in New York City got on the nerves of Mrs. Earline Bailey, she appeared in court, urged the magistrate to hold that "the proper and reverent worship of God does not require the combined cacophony of an electric organ, a piano, a tambourine and the mixed voices of zealous churchgoers, especially at night!" The tent meetings, she maintained were the source of "singing, screaming, organ playing, preaching and hand-clapping in unison, all interspersed with blood-curdling screams that pierce the air!"

Members of Zion Church, Sunbury, Pa., were happy early last month: three sons of the congregation—William Smeltz, Jack Lose, and Walter Brandau—were recognized. The trio enrolled in Gettysburg Seminary last month; all are graduates of Sunbury High School.

When members of Mt. Joy (Pa.) church and Pastor Charles Held prepared to celebrate their centennial early last month, they discovered from church records that the congregation, never larger than 500 confirmed members, had given 10 sons to the ministry, 12 daughters as pastors' wives, a daughter to the diaconate!

When members of St. John's Church, Jersey Shore, Pa., decided to fete their pastor, the Rev. W. R. Fitzgerald, Sunday School Superintendent Clyde Stewart suggested a unique method. Asking the pastor to "say a few words to our school," he signaled pre-selected members of the various departments. A Cradle Roll representative poured pennies into the pastor's hands; beginners contributed nickels; primary children sent dimes; juniors, quarters; intermediates, half dollars; and adults, dollar bills. "Since I can't speak without using my hands," quipped Pastor Fitzgerald, "perhaps I'd better sit down!" Later, he found the gift totaled over $100!

A Belle Glade, Fla., woman, leader in inter-racial activities, noticed that Negro children in her community had only white dolls to play with. She discussed the problem with the president of the Ideal Toy Corporation in New York City, who promptly agreed to manufacture Negro dolls as an aid to combatting racial prejudice among small children. The company will also make dolls of other races, based on anthropological research.

A candle, a match, excelsior, and two boys equals one fire (see Story of the Week)

DEDICATION DATE of Luther Haven, Detroit's Lutheran Home for the Aged, was Sept. 30. The home, an expansion of Lutheran Charities, is supported by NLC congregations of the Detroit area.

THE 32D ANNUAL convention of the Women's Missionary Society of synod will be held Oct. 10-11 at Cross of Glory Church, Detroit. Guest speakers are: Mrs. C. W. Baker, Jr., president of the WMS-ULCA; Dr. Erwin S. Spees of the Parish and Church School Board; Miss Esolde Eland, Social Missions, Ellis Island; Dr. J. Earl Spaid for the Board of American Missions; Dr. C. F. Stickles for the Board of Foreign Missions; Sister Ruthea Knowles of Lutheran Charities Branch, Saginaw; and Synod President Alfred Belles.

THE FALL MEETING of the Church School Association was held Sept. 16 at St. Paul's Church, Dearborn. The Rev. Harry Wolf, director of Lutheran Charities, spoke.

Synod's Stewardship Committee secured Zeb Trexler, associate director of the Laymen's Movement for Stewardship, for the period of Sept. 23-30. His itinerary covers synod with meetings at Flint, Pontiac, Detroit, Flat Rock, Kalamazoo, Ann Arbor, and Jackson.

THE LWA "Turn in the Road" conference is slated Oct. 15 at Reformation, Detroit.

FAREWELLS have been said to Pastor Vernon E. Kotter at Christ Church, Monroe, and Pastor Martin J. Zulauf, Cross of Glory Church, Detroit. Pastor Kotter is now serving the church at Miami Shores, Fla., and Pastor Zulauf, at Aurora, Ill.

NEW EDITOR of the Michigan Synod *Messenger* is Pastor Max B. Pinkert of Luther Memorial Church, Detroit.

WALTER M. BRANDT

NEW JERSEY:

93 New Americans Worship

TRENTON—Ninety-three new Americans in the area assembled in St. Mark's Church, Elizabeth, for the first service under the leadership of Pastor Andrejs Zuzans. (The DP pastor arrived in the U.S. June 1, 1951.) Encouraged by the excellent response to the meeting, plans are now being made to minister to a large group in the Newark area.

"MARRIAGE and Christian Life" conferences will be held at two points next month. The first meeting will be held at St. John's Church, Jersey City, Oct. 6; the second at Holy Trinity Church, Audubon, Oct. 13. The conferences are the outgrowth of the ULCA seminar conducted at Wittenberg College this summer.

COUNCILMEN from 45 congregations in the Southern Conference will be addressed by Zeb Trexler, associate stewardship secretary of the ULCA, at a dinner meeting in St. Paul's Church, Collingswood, Oct. 19 at 6:30 P.M.

"BENEVOLENCE giving has increased considerably," states Pastor Karl O. Klette, as the result of the Every Member Visitation conducted in Zion Church, Carteret.

A NEWLY ACQUIRED building at St. John's Church, Summit, is meeting the expanding educational and social needs of the parish.

Wide co-operation of Lutherans in the Camden area enabled Pastor Martin Lehfeldt (Trinity Church, Camden) to provide religious services for the sick and shut-ins during WKDN radio broadcasts in August.

LWA "TURN IN THE ROAD" meeting for Southern Conference churches will be held in Holy Trinity Church, Audubon, Oct. 8.

CONSTRUCTION on the first unit of a $45,000 expansion project at Holy Trinity Church, Manasquan, will begin in the immediate future.

A DELAY in the building program was experienced by St. Mark's Church, Elizabeth, because of inability to secure stone trim needed.

MEMBERS of St. John's Church, Passaic,

FIRE

story of the week

LOOKING for a place to play, two young Torrington (Conn.) lads chose the tower of St. Paul's Church. When a lighted candle fell into an excelsior-packed Christmas creche, one boy raced to the basement for a bucket of water. By the time he returned, his companion had fled before flames enveloping the steeple. Dropping his bucket, the first boy raced to the phone to call firemen before hightailing it home!

Five fire-trucks loaded with smoke-eaters answered two alarms, but were hampered in their work: their 50-foot ladders weren't long enough to reach the flames 125 feet above Main Street! They improvised with near-by porch-roofs and a deck gun atop a truck.

As hundreds were attracted by the smoke engulfing downtown buildings, the fire took on an eerie aspect: streams of water being played on the tower struck the clapper of the church bell, causing it to toll in the smoke-made gloom. From time to time, a breeze parted the smoke, enabling the spectators to catch a glimpse of the 225-pound gold cross piercing Torrington's skyline.

Slate shingles rained like razor blades on the cagey firemen. The danger of flame-weakened tower supports letting the cross, steeple and bell come crashing into the street caused Fire Chief Goodman to label it "one of the worst fires I've ever fought!"

DIRECTING traffic near the scene, a cop overheard several youngsters talking about "boys playing with matches and candles in the church awhile ago." Immediate investigation quickly determined the fire's origin.

Meanwhile, members of the congregation, after calling Pastor Norman Sutterlin back from his vacation, prepared to tear down the charred steeple, repair five gaping holes in the church roof, replace water- and smoke-damaged church furnishings and perhaps even rebuild a water-soaked organ!

—DICK SUTCLIFFE

North Carolina's newest ULCA congregation worships in this Kure Beach Chapel. Southern Seminarian Jack Martin has been conducting services the past two summers, helped organize the mission Aug. 16 (see home missions, page 41)

dedicated a $101,444 parish unit Sept. 9. The main hall has a seating capacity of 374 in addition to classrooms, pastor's study, and church offices.

MANY CONGREGATIONS are observing anniversaries: 25th, Trinity, Runnemede, and Immanuel, Lakewood; 20th, Gethsemane, Keyport; 35th, St. Luke's, West Collingswood, and Ascension, Haddon Heights.

INSTALLATIONS—George DeLauter, St. Paul's Church, Teaneck, Sept. 23; Whitson Seaman, St. Paul's, Beachwood, Aug. 19; Vinton G. McClellan, Grace Church, River Edge, Sept. 16. RALPH I. SHOCKEY

NORTH CAROLINA:
Tarheels Stress Evangelism

ULCA EVANGELISM is getting a real test in North Carolina. It was in full swing by Sept. 16, with the first of three Mass Rallies being held in Raleigh. Other mass meetings followed in Central and Western Carolina Sept. 23. Drs. F. Eppling Reinartz, Wynne C. Boliek, and L. Boyd Hamm were rally speakers.

Indications are that for the first time in synod's history, North Carolina Lutherans are excited over evangelism possibilities; approximately half of the congregations have already scheduled Preaching-Teaching Missions this fall.

WITH A RECORD 450 delegates and visitors in attendance, the 66th annual synodical convention of the Women's Missionary Society met at Lenoir Rhyne College, Sept. 1-3. Delegates voted $10,000 to North Carolina home missions (*see Home Missions, opposite*). Foreign Missionaries William P. Peery and Ruth Sigmon spoke on their work in India. Other outstanding addresses were brought by Mrs. C. W. Baker, Jr., president of the WMS of the ULCA, and Dr. Nona M. Diehl, executive secretary. Mrs. E. R. Lineberger, Sr., was re-elected president for a third term.

Recently opened was the Lutheran Service Center at Fayetteville, which will serve one of the largest military posts in America—Fort Bragg. Established by St. James' Church, the Center is located in the parish house and recreation building. Financial aid in improving the facilities of the recreation building for use as a Service Center was received from the Lutheran Service Commission of the National Lutheran Council and of the Lutheran Church—Missouri Synod.

GRACE CHURCH, CATAWBA COUNTY, is becoming accustomed to building new churches. Two complete new church plants have been constructed in less than 10 years. Furthermore, the second church is being dedicated, which in North Carolina means it is paid for.

A new church and educational plant, constructed and dedicated in 1942, was destroyed in 1948 by fire.

THE REV. HOKE RITCHIE, pastor since

946, has recently accepted a call to Trinity Church, Rocky Mount.

The election of Synodical Luther League President Ray Cline to the presidency of the Luther League of America necessitated a shake-up of synod officials. Two Lenoir Rhyne College seniors were elected to higher offices in the state organization: Jeff Norris, formerly vice president, will complete Ray's unexpired term; Harold Skinner, state field secretary during the summer and member-at-large of the executive committee, will serve as vice president.

DIRECTOR J. LEWIS THORNBURG of Lutheridge reports that 531 campers and 69 leaders, a total or 600, enrolled during the summer sessions. All four participating synods were represented.

A report from the Summer School for Church Workers, held at Lenoir Rhyne College, reveals 189 registered, 40 non-registered.

ROSCOE B. FISHER

NOVA SCOTIA:

Rose Bay Welcomes Visitor

HALIFAX—Dr. G. Lawrence Himmelman, president of Pittsburgh Synod, preached in St. Matthew's Church, Rose Bay, during the summer. St. Matthew's is Dr. Himmelman's home church, where he was baptized and confirmed. At the service, Pastor Wallace Minke dedicated altar and pulpit paraments.

It is a novel experience to look out over a congregation and see no children at all among those present at the service. Due to polio in the Halifax and Dartmouth areas (over 200 cases), a ban has been put on the attendance of all children under 16 at all public gatherings. Schools have not yet reopened for the fall term and Sunday schools are also closed.

THE REV. GERALD NORTH, of Magnolia, Ohio, and the members of his family also vacationed in Nova Scotia during August. While there, Pastor North supplied in the Conquerall Parish.

Others who enjoyed Nova Scotia vacations were Pastors W. K. Hauser (Mauch Chunk, Pa.), a former pastor of Zion Church, Lunenburg; W. L. Gallenkamp (Frackville), Arnold Conrad (Waterloo, Ont.), and Arthur Conrad (Ottawa, Ont.).

PASTOR DOUGLAS A. CONRAD of Halifax,

HOME MISSIONS

NORTH CAROLINA: Synod's newest mission (synod's 173rd congregation) was organized Aug. 16 at Kure Beach, located between Fort Fisher and famous Carolina Beach, just south of Wilmington. There were 28 charter members. Southern Seminarian Jack Martin has held services (see cut opposite) during the past two summers. Members will call a full-time pastor soon.

CALIFORNIA: The enrollment of 333 children in Christ Church's (Pacific Beach) daily vacation Bible school is believed to be one of the largest DVBS of any mission congregation (perhaps non-mission church, too) in the ULCA. One-third of the group had perfect attendance; total offering topped $300.

SOUTH CAROLINA: The Rev. William B. Schaeffer, formerly pastor of St. Michael's Mission, Greenville, has accepted a call to start the new ULCA mission at North Augusta. Organization of the new mission is expected soon; property has already been purchased for the church.

TEXAS: At Garland, where the ULCA is establishing a new church, the new pastor, the Rev. Richard G. Schneider, was recently married to Nadine Erla Nuss, of Austin.

NOVA SCOTIA: Members of the Dartmouth mission have selected a name for their church: Church of Our Saviour. Official organization has been set for Nov. 11 when Dr. Arthur M. Knudsen will represent the Board of American Missions. The Rev. R. E. Bieber is pastor.

NORTH CAROLINA: Of the $10,000 voted by delegates to the recent synodical WMS convention for home missions, $8,000 has been allocated to Good Shepherd Church, Brevard. The remainder has been set aside for the work at Lumberton.

CHEY director of synod, attended the conference of all directors in the LaSalle Hotel, Chicago, last week. DOUGLAS A. CONRAD

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CAMPUS

CENTRAL Seminary's new chapel-library-classrooms-administration building is well under construction (see cuts opposite). The cornerstone was laid Aug. 7 by Nebraska Synod President T. J. C. Schuldt, Board Chairman H. Vance Baird, Seminary President E. Bryan Keisler, and Board of Education Secretary Gould Wickey (not shown in photo). Chapel will seat 150; library will accommodate 30,000 volumes; four classrooms, office space for president and secretary, professors' offices and a board room will be included in the new structure.

SOUTHERN Seminary enrollment this fall is 53, including 26 new students, making this the largest enrollment in the school's history. In the student body are two exchange students, Ernst Glaser, from Austria, and Eberhard Pellens, from Germany. Also among the newcomers are two Latvian brothers, Talivadis and Gunnar Alksnis, who have been working among DPs in Carolina.

HAMMA Divinity School established two new records when it opened its doors September 18: thirty-eight new seminarians comprise the largest entering class in the seminary's history; an overall enrollment of 95 is the largest ever reported at the Springfield (O.) institution. The student body this fall is the most cosmopolitan, too; students come from 16 states and three foreign countries (Germany, Latvia and Japan).

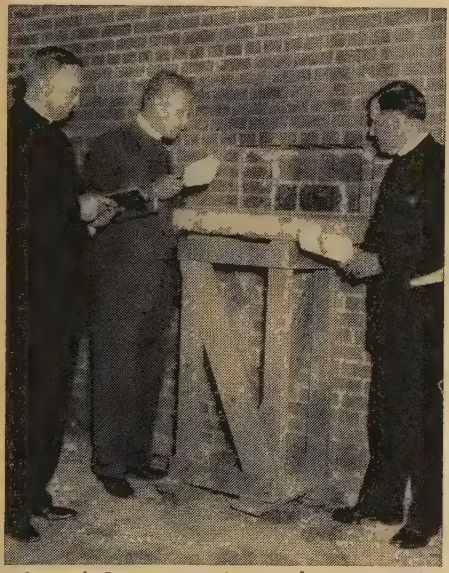
CHICAGO Seminary opened its 61st year Sept. 10. Hammond (Ind.) Pastor Paul J. Renz, member of the Seminary Board, delivered the address. This year's enrollment (95) is the largest in the seminary's history.

ULCA FOOTBALL SCOREBOARD

Saturday, October 6, 1951

CARTHAGE at Illinois College
Drexel at **GETTYSBURG**
LENOIR RHYNE at Appalachian
Hastings at **MIDLAND**
MUHLENBERG at Lebanon Valley
Erskine at **NEWBERRY**
Johns Hopkins at **SUSQUEHANNA**
THIEL at Westminster
Arnold at **WAGNER**
Ohio State JVs at **WITTENBERG**

New combination building for Central Seminary (cornerstone in circle)



Central Cornerstone Laying (see campus)

SOUTH CAROLINA:

"Conversion" Accomplished

COLUMBIA—One of the most recent "conversions" reported in Columbia was that of a former stable into a children's chapel. This was part of the preparation made by members of Good Shepherd Church for the opening day in their new church home. There is no manger now, but at least they are getting back to early fundamentals.

For about two years this mission congregation has been worshiping in a borrowed

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chapel at the Carolina Orphans' Home. A few months ago the congregation purchased property including a house, a stable and garage. Members and Pastor Harold Park set about converting the property for use.

The first floor of the house was made into a chapel, with a kitchen and storeroom. The upstairs is to be the parsonage for the pastor. The former stable and storeroom were converted into a children's chapel. All of this constitutes the first church home for this young congregation. Sept. 9 marked the first use of the new facilities.

OVER 300 attended the Summer School for Church Workers at Newberry College in August.

Members of Swansea-Sandy Run parish have completed a parsonage and hope to call a pastor at an early date. The Rev. J. A. Shealy, Leesville, retired, has been supplying the church at Swansea; Dr. S. P. Koon, Columbia, retired, had been supplying Sandy Run until June. Since then Pastor Shealy has supplied both. Now with the new parsonage erected, it is hoped to have a pastor to serve full time.

THE REV. DERMONT SWICEGOOD has been installed pastor of Mt. Tabor Church, West Columbia. Pastor Swicegood came to West Columbia from Center Grove Church, Kannapolis, N. C.

ELEANOR SHEETS has returned as parish worker at Mt. Tabor Church, West Columbia, after being out one year teaching Bible in the public schools in Virginia.

THE REV. HUBERT A. DUNLAP, recent Southern Seminarian, has been installed pastor of St. Paul's Parish, Gilbert.

THE REV. JOHN KOCH, JR., has been installed pastor of Mt. Horeb Church, Chapin.

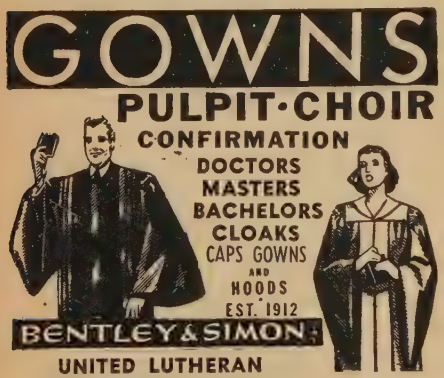
PASTOR RALPH W. HOFFMEYER assumed his duties at Laurens recently after a year of graduate work at Hartford Seminary.

WYNNE C. BOLIEK

WARTBURG SYNOD:

"Gasoline and maidens . . ."

THE STATEMENT that "too many youths are squandering their means on gasoline, and maidens are encouraging this useless chasing on wheels" brought a round of heavy applause among pastors attending a Rural Life Conference in St. Luke's Church, Campbell Hill, Ill., recently.



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Provost

The statement followed discussion of how youths living on farms can get a good start in farming when the U.S. Government insists on calling them into the Armed Forces while still in their late teens. To this particular question, institute leaders replied that "during the period of service with the military, youth should not squander but lay aside as much as possible that they might start a fair program of farming later. The statement on "gasoline and maidens" followed.

Representatives of seven Wartburg Synod churches joined with two Illinois Synod congregations in the Campbell Hill institute, heard Rural Sociology Professor J. S. McCreary (Southern Illinois University) state that "the Church, especially the Lutheran and the Roman Catholic, is giving more permanency to rural church life . . . as shown in the buildings and grounds of our community. Surveys substantiate this; besides the better physical plants of the churches of these two bodies, it is likewise true that servants of these faiths serve for longer periods of time. Stabilization of the farm program and that of the churches through better buildings and equipment makes for a more encouraging service for all."

George Fager, district conservationist for the U.S. Dept. of Agr., and layman of Mt. Moriah Church, Anna, Ill., spoke on "Soil Conservation and Its Effect." He said, "There has been vast improvement in many of the farms of this community and it has paid great dividends. But there is still much work to be done before the land is properly conserved and worked. Churches must take up this work, for depletion of soil will mean disruption and integration of our church program. Here is where pastors and lay leaders can do a good work for God and His soil." Though the group was small, all felt that this first program of the National Lutheran Council in bringing such a program to our communities helped greatly, expressed the desire for similar programs in the future.

Pastor John Zerhusen of Zion Church, Clayton Center, Iowa, recently received two new members from Germany: Gretel Kossatz and Theodor Heimann, married Aug. 25. The groom was among the first Germans to come to this country after World War II.

St. Peter's Church, Wine Hill, has organized a church choir. Members also voted

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not to drop the English service on the last Sunday of the month, but to have two services that day.

Members of Luther Memorial Church, Greenfield, Wis., are conducting a missionary tour of the city with the purpose of saving souls. "This is a great experience for our people," reports Pastor Kappes.

PEACE CHURCH, Steeleville, Ill., is carrying the Every Member Visitation to the Sunday school. Senior Leaguers will visit the home of every youngster, explaining to the parents the value and use of the duplex envelopes. Though they are in use now, giving and tithing of allowance and earned money of the children will be stressed in training sessions and these visitations. There has been a new, children's size altar and dossal dedicated for use in the Sunday school.

SOUTHERN CONFERENCE will meet in Trinity Church, Golden, Ill., Oct. 16-17. "The Lutheran Conception of the Priesthood of Believers Based on I Peter 2:5 and 9" will be presented by Dr. Altman Swihart, professor of Biblical Interpretation at Carthage College. A paper on "Tithing" will be given by Dr. R. R. Belter, president of synod. There will be papers on "Lay Preaching" by Conference Secretary R. Aden, and on "The Six Days of Creation Based on Genesis 1," by the Rev. Dr. H. J. Brede.

PERHAPS the youngest president was elected at the rally of Southern District Luther League as 15-year-old David Coder, son of the Cairo, Ill., pastor was elected and installed Sept. 16th in St. Paul's Church, Metropolis. ARNOLD H. KAITSCHUK

WANTED

Full time person who can act as organist, music director, and parish secretary and worker. Pleasant conditions in a small congregation in a small town. Good climate. State qualifications and salary expected. Address: St. Matthew's Lutheran Church, Kings Mountain, North Carolina.

NORTH CAROLINA CALLING

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WASHINGTON-OREGON:

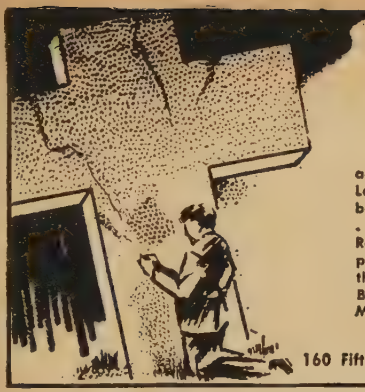
Latter-Day Released Time

LATTER DAY SAINTS made a big stride forward this month in an attempt to effect a released-time religious instruction period for Pocatello's school system. Because several new areas had been assigned to the school district, an entire new school board had to be elected.

A citizen's committee of unknown backing went to work to unseat all five men who had been directing the affairs of the educational system for many years. After an official canvass of the votes it was learned that all but two of the former board members had lost their places and candidates backed by the committee were in office. One of the new members who gained a seat, however, was a written-in candidate. It was learned after the election that Mormon bishops had instructed members of their wards to put this man in office as a champion of the L.D.S. Seminary program, which amounts to a system of released-time religious education classes that would gain credits for students taking the courses.

Three of the five members of the new board are of Mormon faith and seem to be favorable to the program. The two non-Mormon men are on record as being opposed to mixing the sectarian program into the school system. If the board passes favorably on the released-time program, the Protestant Ministerial Association of Pocatello intends to ask equal rights for its Protestant students and set up a course of instruction of its own.

PASTORS AND LAYMEN of Pacific Synod gathered in Portland, Ore., last week to celebrate the 50th anniversary of the founding of synod. Special guests were Dr. J. Allen



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Leas, Chicago, one of the organizers, and Dr. P. W. H. Frederick (Fremont, Nebr.), one of the early presidents. St. James' Church, one of the synod's oldest congregations as well as the place of its first meeting, was host. Dove-tailed into the week's program was the annual convention of the synodical Women's Missionary Society (held in St. Mark's Church).

The synodical Brotherhood is out to revitalize men's work in all congregations. On Sept. 29, 500 laymen were expected to attend a men's rally and banquet in Portland. Each congregation of synod was asked to fill a quota for the rally. John H. Koenig, Seattle, is acting president. Ralph J. Wohlsen, president of the ULCA Brotherhood, was an official visitor to the convention.

"FIND MORE BEDS," "Go home and get several more councilors," were cries heard as more than 180 campers poured into the Luther League Camp at Colton (Ore.) this summer. The camp, maintained by Southern Conference, invited young people from the fifth grade through Junior High to attend the first of a two-week camping period. By 6:00 P.M. on registration day the largest number of campers ever to invade the premises had taken every available bunk the camp had to offer and still more were looking for space. By bedtime, however, Pastor Director John L. Cauble had things under control. The second week (high school young people) registered 80 campers. Campfire talks were given by Zeb Trexler, associate secretary of stewardship for the ULCA.

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Generally speaking, generalities fail to tell the whole truth. To generalize is to descend from fact to speculation. The light-minded indulge in this dangerous sport too frequently. "All ministers are alike"—there never was such a wild oversimplification. Observers know that no two preachers are alike.

Another dangerous half-truth needs exposure: "Preachers know nothing about handling money." That certain members of the cloth are like that we will admit. But generally speaking, this generalization is false. If the ordinary layman had to live on a preacher's salary, he would be frantic. To rise to particulars, we affirm the truth that thousands of ministers display remarkable skill in managing their financial programs.

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CHANGES OF PASTORATE

CALIFORNIA

Ederma, Bruno. From Immanuel Church, Meriden, Conn. (internship). To Los Angeles, Calif., field missionary for the Division of American Missions of NLC, West coast. 420½ No. Ave. 66.

Meyer, C. H. From St. Andrew's Church, San Mateo, Calif. To St. Andrew's Church, Van Nuys, Calif. 14301 Martha St.

Meyer, J. Henry. From Springfield, O. To Hotel King George, 334 Mason St., San Francisco, Calif. Lutheran Service Center, pastor.

Mosling, Donald P. From Peddapuram, E. Godavari Dist., Madras Presidency, India. To Faith Church, Long Beach, Calif. 2641 Hayes Ave.

Spirer, Edward N. From St. Matthew's Church, North Hollywood, Calif. To Director of Church Extension, California Synod. 3119 W. 6th St., Los Angeles.

CANADA SYNOD

Baetz, Harry W. From Chesley-Brant Twp. parish, Ontario. To St. James' Church, Elmira, Ontario.

Eberhardt, Luther. From Ladysmith-Schwartz parish, Quebec. To St. John's Church, Waterloo, Ontario, assistant pastor. 37 Ezra Ave.

Gaudins, Adolfs. To Trinity Church (Latvian), Montreal, Quebec. 4500 Grand Blvd.

Kirchhofer, J. L. From Petawawa-Alice Twp.-Chalk River parish, Ontario. To Williamsburg-Dunbar parish, Ontario. Address: Williamsburg.

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9-10. WMS Convention. Midwest Synod. First Church, Oklahoma City, Okla.

9-11. WMS Convention. Michigan Synod. Cross of Glory Church, Detroit

9-11. WMS Convention. Texas Synod. Trinity Church, Miles

11-14. WMS Convention. Illinois Synod. St. John's Church, Sterling

13. Brotherhood, Ministerium of Pennsylvania. St. Luke's Church, Reading

13-14. Luther League Convention. Connecticut State. Grace Church, Hartford

14. Brotherhood, Canada Synod. St. Peter's Church, Kitchener, Ontario

14-16. WMS, South Carolina Synod. Mt. Tabor Church, West Columbia

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In Conclusion . . . . . .

THE OTHER DAY a man told me he thinks we are a little weak in this paper because we tell about things people are doing but don't come out definitely to say whether we think they are right or wrong. Probably the stories on pages 5 and 6 this week about nuns teaching in public schools might be an example. We report the facts as they come to us, and that's all.

This isn't because the editors of THE LUTHERAN don't have definite opinions on practically everything. (Some think we are too positive and outspoken.) But we consider our greatest service to be in presenting important information promptly and fairly. Readers of the paper should be free to form their own opinions.

An honest fact is worth a lot. If you have it, and can put it together with other facts, you begin to have a firm basis for understanding. Often it is more important to have understanding than to have opinions. The better you understand things, the less likely you may be to jump to conclusions about what's right and what's wrong.

ON MANY MATTERS we Christians don't admit that there is room for argument. On basic questions of faith and morals we have taken our stand. Every so often THE LUTHERAN comes out against sin, and announces it is in favor of love. Of course you aren't very much surprised.

But many questions are on the frontier of right and wrong, along that wide horizon of change and development toward which we are driven by circumstances. The Christian conscience moves forward slowly. We need some wild-eyed radicals who steam ahead with brash courage, and maybe a few plump conservatives who in horrified wrath try to drag them back.

Most of us are neither radicals nor conservatives. We stand ready to change our minds about things when the clear light of Christ seems to shine squarely on the road ahead. We are aware that nothing in our earthly life has reached perfection according to our Lord's standards. We must be constantly critical of things as they are.

TO THE EXTENT that many things in our present life specifically involve the people of the churches, we need adequate information about what is going on around us. Most readers of THE LUTHERAN probably realize that it is possible only in a church paper such as this to provide this information. Week after week we gather from thousands of sources the relevant facts, and publish them promptly and we hope clearly.

As to the opinions we form concerning these facts, there are sure to be differences among us. Some earnest and intelligent Christians will differ from other equally sincere and honest Christians. Along the frontier there are no ready-made paths. We must be explorers. There's no reason why we should travel in single-file behind some guide. We are expected to think for ourselves, because our Lord withholds from none of us the prompting of his spirit if we are intent on heeding it.

So don't expect us in this paper to be willing to try to settle every question that comes up. If we tried that, the chances are we might be wrong quite often. But don't expect us to be willing to let any of our readers be sleepy and content in the presence of urgent questions which demand fresh and convincing answers. We are all equally required to try to give them.

—ELSON RUFF

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